

in Voice
Hattiesburg, Miss.
25, 1931
ate in Piano
Wilkinson, Hattiesburg
in Speech Arts
Lott, Orange, Tex.
ool, Union, Miss.
tes in Voice
Pack, Laurel, Miss.
Mendenhall, Miss.
Mozingo, Hattiesburg

BR
," yelled the rough
ere you raised
man addressed com
speaker, looking at
ater, observed that
Going over to the
ized.
e said soothingly,
like it to heart be
you were raised in
t's it," sobbed the
as raised in a barn
e homesick every
kass bray."

DENTS OF
AL ABILITY

rs have long real
at weakness in the
teaching lies in the
avance is made for
intellectual ability
students. Courses
d so slowly that
become impati
or progress is at
a rapid rate that
ordinary ability
d.

n colleges, Com
one of the few in
arrived at a sat
of this problem
mplished through
nown as "Honors
nts of exceptional
ars of college ful
ral program, but
year the record
carefully reviewed
ther the student
ability for a high
light consistently Christian."

Wish we could learn the secret of getting out
the folks like the B. Y. P. U. forces have done
in their District Conventions. It was a joyous
surprise to walk into the Fifth Ave. Church
building in Hattiesburg on Tuesday night of last
week and find it full to overflowing with young
people and some of their more mature friends.
They had evidently had a good start in the after
noon and were joining in the singing with great
energy. The editor was glad to conduct the devotional
service in such a sympathetic atmosphere.
And then Dr. Beagle of the Home Board told us
about the work among the Indians. The next
day Prof. Autritt gave a thrilling account of re
ligious conditions and work in Russia. But the
young people had a good part in the program.
We have never seen more interesting contests
among young people in scripture memorizing and
in the ability to locate scripture passages. The
congregation was delighted with this exhibition
of their training. Four sessions were held in the
day and a half and the interest never lagged.
It would seem a problem to satisfy so great a
multitude at meal time, but this part of the busi
ness was handled most satisfactorily. Mr. Gaines
Hightower, always the friend of young people,
presided.

TON
for rent. Also
asonable prices.
se in, for build
containing few
ed.
Clinton, Miss.

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., June 18, 1931

NEW SERIES
VOLUME XXXIII. No. 25

Bunyan's Pilgrims Progress Free

This premium has been secured by many of our friends who merely speak to their friends about The Baptist Record, secure two subscriptions at \$2.00 each, send us the \$4.00 and we send a handsome library copy of this greatest book in the world, next to the Bible, without a cent of cost to them.

This is a book that you positively cannot buy for less than \$2.50. And you get it free and postpaid for sending us two new annual subscriptions.

Or you may send your own renewal for \$2.00 and add only \$1.00 and we will send you the book.
Do it Now.

It is said that the number of suicides in the United States increased five per cent in 1930 over 1930.

That mob action is not necessary to secure the punishment of criminals was shown by the court in Water Valley recently and the calm behavior of the people under strong provocation. A brutal crime had been committed. Two Negroes were charged as principals and one as accessory.

The executive committee of the Northern Baptist Convention said in its report at Kansas City, Again we would record acknowledgment of our indebtedness to the Denominational Press for service rendered in informing our constituents not only of the actions of the Executive Committee but also of significant events and developments relating to the welfare of the convention. No more vital question confronts us at this time than that of co-operating with these servants of the denomination to increase their circulation and usefulness. We are dependent upon these papers both for the dissemination of denominational news and the interpretation of current events in a light consistently Christian."

At Columbia the District Convention of the B. Y. P. U. probably reached its largest attendance, though it was large everywhere. Before the meeting closed we were told that 405 had registered. Here is an auditorium holding from five to seven hundred and it was full. Mr. S. Dale presided and Prof. Varnado led the singing. The people in this meeting were "sure enough" young people, the "Juniors" probably predominating. The speakers from outside the district were the same as at Hattiesburg, but there were plenty of good speakers among their own constituency. As in the other conventions the element of fun was given its proper place at the proper time, but most of the program was deeply serious. Miss Durscherl knows how to keep people in a good humor as well as instruct them in proper methods. She had here as elsewhere a fine display of educational "posters". Mr. Wilds kept things going without any noisy clanking of machinery. We doubt if there is another rural section in the world where so many Baptist young people can be assembled as in South Mississippi. And the crowd was handled and taken care of splendidly. If all these young people can be properly trained for the service of God there is no better mission. Two other conventions are to meet this week, at Magee and at Indianola.

Mattson Boyd Jones of Los Angeles, California, was elected president of the Northern Baptist Convention in Kansas City. He was last year first vice-president.

The Baptist says that Northern Baptists gave to the cooperative program the past year 93.3 per cent of what they gave the year before, an amount which any business firm would be grateful for in a year of depression. They have a committee on methods of raising money which was continued for another year. Mr. J. D. Rockefeller, Jr., has promised \$400,000 for the coming year. The speakers at the Convention are described as young men who have not appeared before. To give unity to the Convention one subject ran through the whole program, "Christians in a Changing World". San Francisco was chosen as the meeting place for 1932, and probably Washington City in 1933, where the Southern Convention will probably meet also. The Baptist says that Edgar Q. Godbold delivered one of the addresses of welcome. We are curious to know where that "Q" comes from.

At Columbia the District Convention of the B. Y. P. U. probably reached its largest attendance, though it was large everywhere. Before the meeting closed we were told that 405 had registered. Here is an auditorium holding from five to seven hundred and it was full. Mr. S. Dale presided and Prof. Varnado led the singing. The people in this meeting were "sure enough" young people, the "Juniors" probably predominating. The speakers from outside the district were the same as at Hattiesburg, but there were plenty of good speakers among their own constituency. As in the other conventions the element of fun was given its proper place at the proper time, but most of the program was deeply serious. Miss Durscherl knows how to keep people in a good humor as well as instruct them in proper methods. She had here as elsewhere a fine display of educational "posters". Mr. Wilds kept things going without any noisy clanking of machinery. We doubt if there is another rural section in the world where so many Baptist young people can be assembled as in South Mississippi. And the crowd was handled and taken care of splendidly. If all these young people can be properly trained for the service of God there is no better mission. Two other conventions are to meet this week, at Magee and at Indianola.

Brother C. T. Johnson reports a good meeting in Riverside Church, Marks, where he assisted Pastor W. L. House. There were 20 additions, ten of them by baptism.

A copy of the 1931 minutes of the Southern Baptist Convention has been received. It is full of interesting things about which we hope to speak more in detail from time to time.

Dr. Jno. F. Latimer, son of the Greek professor in Mississippi College, has been teaching in the Taft School in Connecticut for a few years. He now goes to Knox College in Illinois as head of the Department of Greek.

Messengers attending the Southern Baptist Convention in Birmingham were presented with a souvenir copy of a pamphlet by the Sunday School Board, entitled "The Story of The Sunday School Board," recounting the history of its forty glorious years. Now the Board announces that all who wish a copy of this souvenir booklet may secure one free by writing the Baptist Sunday School Board in Nashville, Tenn., and indicating their desire. This offer is good while they last.

You will be interested in the series of articles now running in the Record on The Country Church by Rev. J. N. Barnette. He is evidently acquainted with the conditions he discusses, and his treatment is helpful. One thing he seems to make clear is that a church may prosper with only once a month preaching. The reason for this, we believe is that these churches do not depend wholly on the ministry of the pastor, but themselves assume responsibility for the work of the church. This may be done under the supervision of the pastor, but is done by the members themselves. We would do well to keep in mind that the Lord never intended for the preachers to do all the work. The healthiest condition is where the church members themselves take the largest share in the work and services of the church. Some of our churches are suffering from the preachers doing everything. This is not always the fault of the members. They are given little opportunity for the use of their gifts. But in a church where the pastor is present only one Sunday in the month the membership has a larger responsibility and a larger share in the work. Maybe there is a reason why so large a percentage of the leading men and women in the Lord's work come from the country churches.

Article No. 2
CAN A CHURCH DO GOOD WORK WITH ONLY FOURTH TIME PREACHING?
 Jasper N. Barnette

The statement that no church can thrive and prosper on fourth time preaching appeared in one of the papers of recent date. The best answer I know to this statement is that thousands of them have and are thriving and prospering with only fourth time preaching.

J. W. Suttle, Shelby, North Carolina, has six rural churches in his field. Here is the record of these six churches for 1930:

Total church membership.....	1,175
Sunday School enrollment.....	1,134
Total gifts to local work.....	\$5,444.78
Total gifts to missions.....	\$5,446.94

These six churches served by one pastor gave a little more to missions in 1930 than to local work. There are hundreds of churches with fourth time preaching doing splendid work.

On pages 72-87 of the *Southern Baptist Handbook for 1930*, Dr. E. P. Alldredge gives a list of the churches giving 33 per cent, or more, of their total church budget to denominational work. The majority of these churches have only fourth time preaching. In the minutes of the associations practically all of these fourth time churches reported baptisms during the year, they reported also a Sunday School, and the most of them, a B. Y. P. U. It does seem from such reports that these churches are prospering and thriving in worship, and in scriptural giving, even though the pastor cannot be present every Sunday. A pastor can so organize his Sunday School and B. Y. P. U., train his workers and adopt a well balanced program, that his congregation will increase, the offering will multiply, and his whole ministry will take on new life and new meaning.

We name four ways in which a church with fourth time preaching can function every Sunday.

First, a Good Sunday School. Any church can have a Sunday School meeting every week. In small churches with fourth time preaching, there will be plenty of time for real study with ample time for good opening and closing programs. Any pastor with four such churches can, in a few months, make his Sunday Schools function in real Bible study, in giving out information, regarding every phase of our denominational life, in furnishing a place of real service for his people and in setting forward every part of the church work and life. He can do these things by organizing the Sunday Schools and enlisting an adequate number of officers and teachers, by training these officers and teachers and by adopting the right kind of plans and methods. Many rural pastors have done these things and are doing them. Any rural pastor who will take the six books in the Course in Sunday School Administration and will study them, and lead his people to study them, and then put into operation the practical plans suggested therein will make a success of his work though he have four, or even five or six churches. These six books are: *Building a Standard Sunday School*, *Sunday School Officers and Their Work*, *Rural and Village Sunday Schools*, *The Sunday School Secretary and the Six Point Record System*, *The True Functions of the Sunday School*, and *How to Plan Church Buildings*.

Second, a Good B. Y. P. U. Any fourth time church can have a good B. Y. P. U. meeting every Sunday evening with the majority of the church members studying to be stronger Christians. In the most of these churches the people want to, and will come. The only thing necessary is for the pastor to organize his church for this work, making sure that he gets some of his most capable men and women to take the lead, and to guide and direct the work. This can be done.

Third, Weekly Giving. The church meets every Sunday in the capacity of a Sunday School and the pastor and leaders can utilize the Sunday School organization made up of the best men and women in the church, not only in teaching the Bible but in carrying out the New Testament plan of giving.

The Sunday School provides an ideal opportunity for any church to teach the principles of liberality and stewardship and to furnish plans whereby every member of the congregation may be trained by practice to give. This plan does not take the matter away from the church. The church, through the proper officers and appointed committees, should have the direction and supervision of the work. However, the Sunday School provides these officers with their best chance to carry out the New Testament plan of giving.

Fourth, a Weekly Meeting of the Officers and Teachers. The pastor with four churches will be more likely to realize his desires for these churches through the right use of a weekly meeting of his officers and teachers than through possibly any other means. The key workers of his church are there, or should be, and it gives him a wonderful opportunity to inspirit and inform and direct them in the great business of building a New Testament church.

A pastor with four churches can attend at least one such meeting in each church every month and in most instances he can attend two or more. A fourth time pastor can attend these weekly meetings in connection with them, meet with the deacons and special committees.

Surely, every one will agree that full time preaching is desirable for every church. We would all like to see such a condition in every community. However, such a thing is impractical and, for the present at least, impossible. The most pressing problems in our rural churches is not fourth time preaching. It is not a question of how often the pastor preaches as it is of what he preaches. His success does not depend so much upon how often he goes to church as upon what he does when he goes. In the majority of smaller churches, it is not so much a question of more preaching, as it is of the right kind of preaching, plus a program of teaching and training that will enlist the people in working, praying, and giving as the New Testament teaches. Such a program will result in more and better preaching.

—BR—

EVERY MAN A KING
 By Rev. Warren L. Steeves, D.D.,
 Waterloo, Iowa

Text: "We must through much tribulation enter into the kingdom". Acts 14:22.

There is no kingdom without a king and to enter any kingdom we must strive valiantly. Ask the seeker after knowledge. Did this vast expanse open without effort to you? To look back into by-gone centuries and know how men moved and thought, to decipher from a piece of rock a sentence which held the key that unlocked the mysterious past, to watch the nations as they have moved up and down the earth in deadly strife and combat to make science, astronomy, botany and history, a vehicle for thoughts to ride upon, this is a part of entering the kingdom and knowledge. But it will mean early gray hairs and a face that shows the marks of long vigils. It is worth a kingdom to have the memory trained, and seasoned judgment enthroned, to be gracious and courteous, firm and true. Yes, that will cost, but it is worth all it costs.

Then there is that wonderful kingdom of soul development. It does not make much difference about all the other kingdoms if you possess this one. When you go up there, you respect the poor man whose hands are hard with rugged toil, there is reverence for old age and tears fill the eyes at the remembrance of fathers and mothers whose English was not always correct and whose knuckles were uncommonly large. Little children will draw near to you as they did to Jesus of old and when folks see you go by they will know you live what you preach. Let us be kings unto God, facing every foe, treading down every wrong, aiding all God's weaker children, bringing Jesus Christ to each and every man. Yes, let us be Jesus Christ's kingly men, walking the earth as though we had beaten hell and were sure of heaven.

—BR—

Dr. George W. Leayell was recently ordained a deacon in the church at Woochow, China.

PRESIDENT'S RECOMMENDATIONS
 At World's W. C. T. U. Convention in T... Thursday,

1. That the Thursday after the first Sunday in January be observed as a Day of Prayer for the temperance cause in every nation affiliated with the World's Woman's Christian Temperance Union, and that the officials of the National C. T. U.'s issue a call for united prayer on that day.

2. That we urge our unions to observe a day in May as Mother's Day, making it a day when mothers will be remembered and honored, protest against commercializing the day and that throughout the world Mother's Day be made a day of spiritual thought and love by sons and daughters for their mothers.

3. That we recommend the appointment of qualified police matrons for the protection of the youth and to promote better conditions in prisons.

4. That we urge every national Woman's Christian Temperance Union to support the principles outlined in the resolutions through the adoption of those departments of work which are adapted to the needs of the particular country. The time is not ripe to work for national prohibition in every country but the time is to start in that direction.

—BR—

The situation in Italy has become exceedingly interesting. And this not merely because people in this country have little sympathy with either Mussolini or the pope; but because it becomes increasingly evident for two bodies to occupy the same space at the same time, or two democratic and despotic governments to exercise sovereignty over the same people. It is a condition which lovers of liberty and democracy will watch with peculiar interest. Theoretically the pope is supposed to rule in the spiritual sphere and the Italian premier in the political; but they are always easy to distinguish, and Mussolini claims that the Catholic societies are carrying on political activities. As a matter of fact the pope has always claimed the right to govern ruled states and it is impossible for him and his whole hierarchical system to keep their hands off political governments. You will find in this week's Record an illuminating discussion of the present Italian trouble, in an article which take from the editorial columns of The Religious Herald. Dr. R. H. Pitt is one of the most discriminating and forceful writers of whom we have any acquaintance.

—BR—

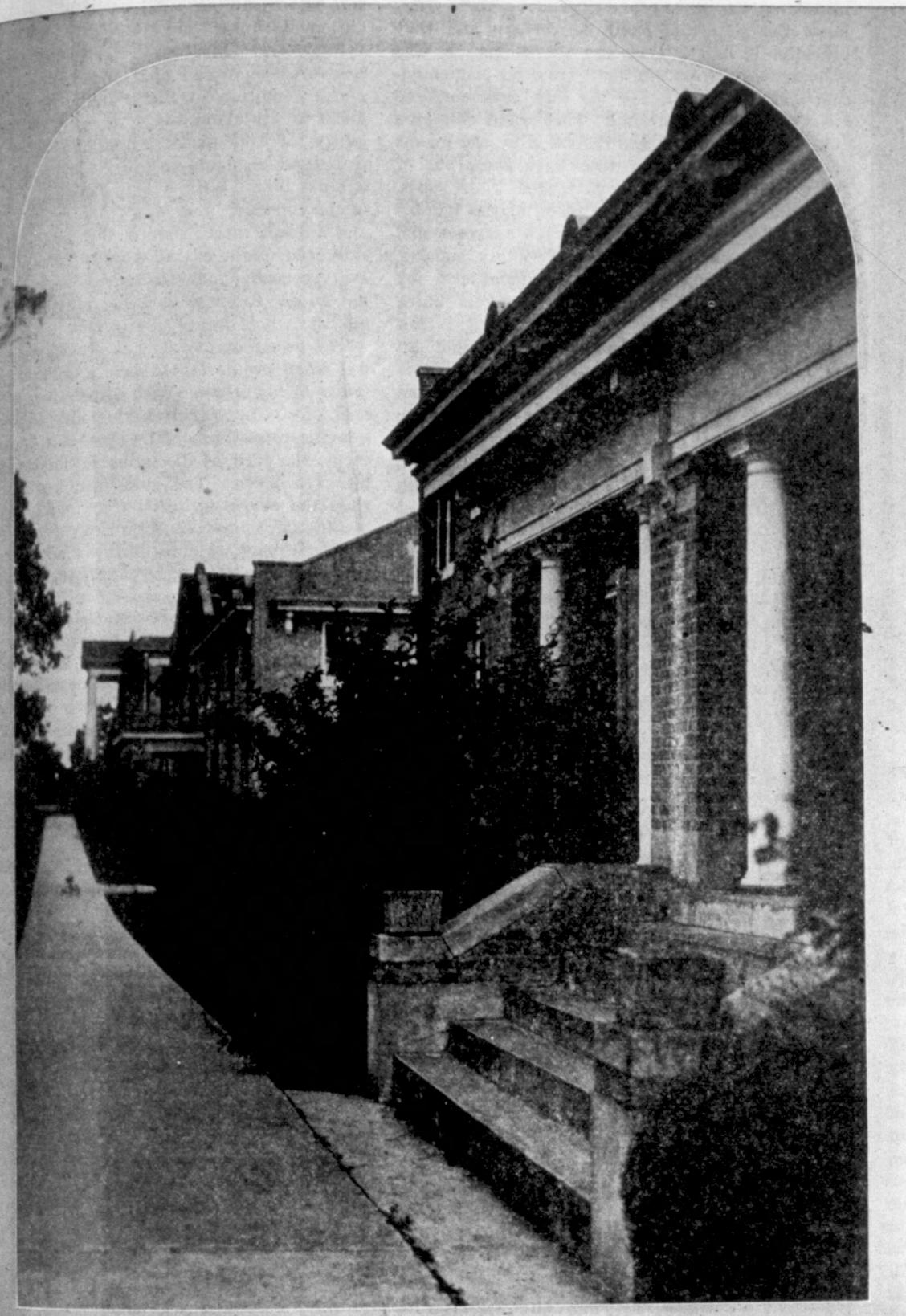
In every thing the pendulum swings from extreme to the other. This is true in Christian work and Christian ideals as well as anywhere else. Today we are hearing a hue and cry for the effect that in our mission work and denominational programs we must get back to preaching the gospel. There are some who insist that the only meaning of missions is to reach the unsaved man with the gospel of forgiveness of sin and bring him to the knowledge of Jesus as the redeemer. This is sometimes said with such emphasis as to be almost convincing. The trouble is that these good people have selected one or two passages of scripture and dwell exclusively in and on them to the neglect of every other. It is true that the Bible says Jesus came to seek and to save the lost. But it is also true that Jesus gave as the evidence of his Messiahship Go and tell John what ye see and hear, the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Hospitals are as much fulfilling the mission of Christ as the evangelist. We do not say this is as important a part of the work, but it is a real part of the work. An Orphanage is our way of showing pure and undefiled religion before God. Some one may say that it is "not in the commission". We would respectfully suggest that a great many things are not specifically mentioned in the commission which are found elsewhere in the Bible and are binding on us. For example to love one another. Besides these things are implied in the commission for the evangelist is to teach all converts to observe what Jesus has commanded.

DORMITORY
 A happy
 awaits eve
 Assembly.

The Mis
 July 26-31
 at Hatties

The cam
 really a pa
 beautiful s
 sides of it
 are residen
 from town
 enough to
 convenience

Brick d
 a comforta
 dressers, b
 every room
 A deligh
 tature gol
 itors hour



DORMITORIES OF MISSISSIPPI WOMAN'S COLLEGE, WHERE ASSEMBLY WILL BE HELD JULY 26-31

A happy combination of study, play, and rest awaits every person who comes to the State Assembly.

The Assembly—A filling station for leaders to get vim, spirit, and vitality.

The Mississippi Baptist Assembly will meet July 26-31 on the campus of Woman's College at Hattiesburg.

The campus is spacious and inviting. It is really a park with a lily pond, gold fish pool, and beautiful shrubs and trees. Bordering on two sides of it is a pine grove, and on the other sides are residences. The place is far enough away from town to be quiet and restful, and close enough to the heart of town to give every city convenience.

Brick dormitories will house the delegates in a comfortable manner. There are restful beds, dressers, handy tables, and adjoining baths in every room.

A delightful swimming pool, tennis court, miniature golf court, and a croquet ground offer visitors hours of pleasant amusement. Directed

recreation in form of a fun hour will add to the pleasure of the guests.

All this and more is offered in the invitation to Mississippi Baptists to come to the campus that is the center of the "Woman's College Spirit".

Some one has conceived the happy idea of magnifying fellowship in life and throughout the Southland Baptists are capitalizing on the idea to push forward the Master's work. Mississippi is giving definite impetus to the idea through the Baptist Assembly at Hattiesburg, July 26-31.

Baptists from all over the state will come together in keen fellowship with one another and with God. They will inspire one another with recounting their blessings and lifting their eyes in hope. They will challenge one another with their experiences and plans. God will be among them and give them renewed faith and love.

The Assembly will be a joy to enthusiastic laborers of the Kingdom, a restorer to those tired and luke-warm, and a benefit to all who come in touch with it directly or indirectly.

SUGGESTIONS CONCERNING EXPENSES

Board and Room paid in advance, covering the full time of five days, will be \$6.25.

Board and Room paid by the day, for part time, will be \$1.50 per day.

A group of ten or more from the same community may receive a club rate of \$5.00 for full time.

One young woman, from a group of ten or more from any community, may receive half her expenses by serving a table in the dining hall.

A PASTOR'S HEART

P. O. Box 276,
Pass Christian, Miss.,
June 4, 1931.

Mrs. J. L. Johnson,
Hattiesburg, Mississippi.

My dear Mrs. Johnson:

I am so glad to know that the Assembly is to be in Hattiesburg and you may look for me to be there. Please count on me to do all I can to help make the meeting a success. It is time for us to forget the depressions and to pray. The Lord is testing us today. I do not believe that we are going to see better times until we have a great revival of spiritual religion. We are going to have to get back to first things. We are going to have to heed the exhortation of our Savior to the church at Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." I want to search my own heart and life and I pray that we will have an inspirational Assembly. I wish that we could organize, during this Assembly, a group of people together just to pray—to pray for faith and courage and will to go forward.

With best wishes, I am

Sincerely,
—Brother W. S. Aller.

Eighteen were received into the church at Monticello during the meeting in which Pastor Horne was assisted by Dr. J. W. Mayfield. Seven of these were for baptism.

Pastor J. E. Cranford began a meeting Sunday at Davis Memorial Church in Jackson. Dr. J. N. McMillin came Monday. Several were baptized on Sunday night, three being received Sunday morning. The house was full both morning and night.

Bro. W. E. Lee is preaching this week in his own meeting at Philipp. Bro. Martin Smith, a ministerial student in the membership, having had one year in Mississippi College, is directing the music in the meetings. The services promise good results.

Brother B. L. Griffin was ordained to the full work of the gospel ministry on May 31, by the church at Morris Chapel. Rev. B. W. Walker, of Shaw, preached the ordination sermon; Bro. Carroll Hamilton, pastor of the Skene Church, delivered the charge, and the pastor presented to Bro. Griffin a nice Scofield Bible given by the church. Bro. Griffin has served as a deacon in the church for several years, but realizing that the Lord had a greater work for him, he asked to be ordained to the full work of the gospel ministry. He is full of faith, and the church expects great things of him in his future work. I trust that every reader of the Record will be much in prayer for his success.—A. L. McKnight, Pastor.

Editorials

GOD'S JUDGMENT AND THE SAINTS

In the opening of the six seals we learn the purpose of God to subdue the world by the preaching of the Gospel of the Kingdom; the resistance it encounters, as indicated by the Red Horse; the distress which ensues as indicated by the Black Horse and the Pale Horse; the Delayed Judgments of God, which as so puzzling to men; the certainty and severity of God's judgments on men, which are symbolized by the darkened sun, the bloody moon, the earthquakes and the desire of men to escape by suicide.

Now in the seventh chapter of Revelation we have the effects of the judgments of God on his own people, on the saved. This is set over in contrast to the effects of the same world conditions on the unsaved. Both may have to meet the same conditions, both may undergo what outwardly appear to be the same experiences. But the intent of them is wholly different, and the effects are entirely opposite. The unsaved man calls on the mountains and rocks to hide him from the face of Him that sitteth on the throne and from the wrath of the Lamb. The saved are brought by the same tribulations "before the throne of God, and they serve him day and night in his temple. You will see all this if you read carefully the seventh chapter of the book of Revelation.

Let us look into it a little more in detail. John says after he had seen the visitation of the wrath of God in judgment on the unbelieving world, he saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or on any tree. "And I saw another angel ascend from the sun-rising, having the seal of the living God: and he cried with a great voice to the four Angels, saying 'Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God on their foreheads'."

God is ruling and over-ruling all the forces of nature and He will not suffer them to do injury to his saints. Mind you, this does not mean that they will have no trouble, but that the effects of all that comes to us will be wholesome and not hurtful. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. No evil shall befall thee and no plague come nigh thy dwelling. Satan may ask to have us as he did Peter and Job, but the prayer of Jesus is our safeguard. It is still true and will be always, that all things work together for good to them that love God, to them that are called according to his purpose. The heavens shall pass away and be dissolved with fervent heat, but we look for new heavens and a new earth wherein dwelleth righteousness. "Nevertheless the firm foundation of God standeth sure, having this seal, The Lord knoweth them that are his." God is by this order to the angels saying, again "Touch not mine anointed." God indicates by this seal upon the foreheads of his saints that they are not to be hurt.

The "number of them" is given to show what a multitude there is or will be of the redeemed. From the Israelites there is the full quota, one hundred and forty-four thousand. The number twelve is here as elsewhere used to indicate the complete enrollment. Twelve times twelve and then multiply this by a thousand. Not all are Israelites that are of Israel. But "all Israel shall be saved."

And then of the Gentiles John here says that they are "a great multitude which no man can number, out of every nation, and of all tribes and peoples and tongues." Here they are indicated by nationality, by race and by speech, for they are all mixed up in the world today, but God is not confused by these outward differences. His eye is on every one of them and his hand protects every one.

The description of them is that they are clothed in white robes, and have palms in their hands, and they are praising God for deliverance and salvation, saying, "Salvation unto our God who

sitteth on the throne and to the Lamb." They know the source of their deliverance and they proclaim it before God and the universe. The deliverance is from sin, both from its condemnation and its control, for "he that hath suffered has been freed from sin." They were delivered out of the tribulation and delivered by the means of it. "These are they that have come out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb." White robes are the symbol of righteousness and purity. Palms are the symbols of victory and joy.

It is interesting to note the sympathetic joy of the angels. It is said that all the angels joined in. There are myriads of them, and it is not likely that many occasions would assemble all the angelic hosts for one purpose. But this is one occasion when they were all there. And they praise God for what they have seen done among men.

There is a beautiful description of the blessed, the happy estate of those who have come through the fiery trials, the judgments of God, unscathed and victorious: "Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto the fountains of the waters of life: and God shall wipe away every tear from their eyes."

Before the throne means that they are close to him, in close and constant and happy fellowship with him. They render uninterrupted service day and night. They are directly under his protection; he shall spread his tabernacle over them. Their every want is supplied; no hunger or thirst. The Lamb is their shepherd; they are cared for by one who partakes of their nature and knows their need. God himself shall wipe away every tear with the tenderness of a mother's love for a little child.

Be not dismayed whate'er betide
God will take care of you.
Beneath his wings of love abide
God will take care of you.
God will take care of you
Through every day
O'er all the way
He will take care of you
God will take care of you.

—BR—

LOSS OF MORAL INDIGNATION

Newspapers which once criticized the "sob sisters" for their sentimental, slushy, sympathy for criminals, some of them seem to have joined the sentimentalists in their condoning of crime. One of the most widely circulated papers in this section of the country recently condoned robbery and expressed sympathy for the robber, because the criminal was a young man, and because he had unfortunately perhaps contracted the gambling habit, and having lost at the gambling game, felt honor bound to pay his debts. To pay his debts, the easiest way open to him seemed to be to hold up somebody, take the poor victim's money and pay the "honorable gentlemen" who had been more successful in the gambling game and wanted their money.

This incident, this exhibition of sympathy for a criminal could be passed up if it were solitary, or if it were not shown by what is supposed to be a representative of public opinion and a supporter of public morals. But it is not an exceptional case. The softness of some governors, not to ascribe it to any worse motive, is responsible for the undermining of authority and the perversion of morals. Crimes are not only increasing, but pardoned and paroled criminals are getting bolder in their defiance of law.

The most tragic evidence of moral degeneracy is not an occasional crime, but it is the failure of the conscience of a community to react with moral indignation when a crime is committed. A single criminal or a number of criminals might be purely an individual matter, but when an offense is condoned, and there is no expression of indignation on the part of the public, or those

who represent the public, then indeed is the situation alarming.

Paul wrote his first letter to the Corinthians to express his grief and condemnation of an immoral condition in the church. He had much to say about the young man who had been guilty of the gross immorality as about the church which made no protest and took no action against him. With a holy indignation he spoke of the condition and says, "And ye are puffed up and did not rather mourn, that he that had done this deed might be taken away from among you. Deliver such a one to Satan. Your glorying is not good. Know ye not that a little leaven leavens the whole lump. Purge out the old leaven." —BR—

THE LAST ENEMY

The scriptures represent that all enemies the Christian will be put to rout. This is done in the person and work of the Lord Jesus Christ. He identified himself with us and our enemies became his enemies. He came to destroy the works of the devil. He goes forth with a cross on his head, Rev. 6:2; and he returns with many crowns, Rev. 19:12.

Paul says, "He must reign till he hath put all enemies under his feet". As our sins become his sins, so his victories become our victories. Our only hope of victory in any field is in him. His work will not be done until all enemies are under his feet.

At present there are many enemies. The hindrances to a holy life are on every hand; and the obstacles to the progress of the kingdom of God are constantly in evidence. But by the enthronement of Jesus, the victory over these is assured. The only hope of victory over them is the enthronement of Jesus. This means that the ascension of Jesus to the right hand of the Father to be enthroned with him is the assurance of victory everywhere. It means also that only by the enthronement of Jesus in our hearts will every thought be brought into captivity to the obedience of Christ. He is able to subdue all things unto himself. Here is our hope and our assurance.

But what we are specially thinking about now is his victory over the last enemy. Paul says the last enemy that shall be abolished is death. There is something sublime in a fight for a great cause. There is no greater conflict than that of Jesus for the recovery of God's lost province, the world in which we live; the recovery of the human race from sin and all its consequences; the restoration of man to the image of God, and all the high prerogatives of the children of God. The fight is on and will not cease till the kingdom of God is come. At last the fight will narrow down to just one enemy. All other foes will be vanquished and driven from the field, but this one remain to be overcome: "The last enemy that shall be abolished is death." Here the last stand will be made and the last battle fought. And the victory will be the greatest and the triumph complete. "All that are in the tombs shall hear his voice and shall come forth". "Death shall be swallowed up in victory". Death and hades shall be cast into the lake of fire. Death has reigned not only from Adam to Moses, but in every generation since. But his dominion draws to an end.

Other conflicts and enemies may concern large classes of people, but here is one which concerns every member of the human race. In Adam all die, all have the sentence of death and the sentence has been executed with terrible certainty. But it is also true that in Christ shall all be made alive. And when all things have been subjected unto him, then shall the Son also be subjected to him that did subject all things to him, that God may be all in all.

indeed is the Dr. Beagle, speaking on Home Missions at the B.Y.P.U. Conventions, said he had yet seen a Christian Indian who uses tobacco.

—BR—

Dr. J. W. Storer, of Richmond, Va., preached a commencement sermon for Fork Union Academy, of which Dr. J. J. Wicker is president.

—BR—

Segura, Catholic Primate of Spain, a cardinal of the Catholic Church, was exiled from the country this week for political activity after a visit to the Pope.

—BR—

Dr. B. C. Land of Quitman made an address at the District Convention of the B. Y. P. U. at Hattiesburg on "Using the Bible" which would good for any religious assembly.

—BR—

W. E. Fall, for many years a Baptist minister, died last Saturday at the Confederate Soldiers' home in Beauvoir, and was buried in Hattiesburg today.

—BR—

A Congressman from Milwaukee who has consistently fought prohibition is now complaining that the government was "unethical" in method of getting evidence against Capone, arch-criminal of this generation.

—BR—

The Oregon Baptist Convention at its last meeting instructed its executive officers to keep clear all federation movements in local communities as they evidently don't believe in trying to unite people in one church when they do not believe the same thing.

—BR—

Charles M. Sheldon, who wrote "In His Steps," book that sold by the million, recently said, "In my opinion the motion pictures of the present are worse in every particular than they were ten years ago, and are taking away from our children and young people some of the finest things that make for pure and happy character."

—BR—

While attending the District B. Y. P. U. Convention in Hattiesburg last week we were entertained by Dr. and Mrs. J. L. Johnson of Mississippi Woman's College. They have a successful Summer School in operation and have everything about ready for the crowds expected at the Mississippi Baptist Assembly July 26-31.

—BR—

It has come to be quite a habit with some legislators, not excluding the United States Congress, to yield to pressure and clamor for appropriations which reach into the millions, and then when there is a deficit in the treasury or a threat of increased taxation, try to throw the blame on somebody else. There is no place where courage and honesty are more needed than in imposing just taxes and in resisting organizations which continually clamor for a hand out.

—BR—

Last Sunday the editor was privileged to preach for Pastor B. L. McKee at Noxapater. They have an immense auditorium and a beautiful new parsonage, the latter built under the ministry of the present pastor. Here is the County Agricultural High School presided over by Professor and Mrs. Overstreet whom we joined in marriage about fifteen years ago. It was a great pleasure to have dinner with them, along with the pastor and his wife.

—BR—

Mississippi had nineteen students at the Louisville Seminary in the session recently closed. They were:

Francis J. Chastain, Coldwater; Paul B. Cooper, Senatobia; William L. Cooper, Jackson; Otho A. Eure, Hattiesburg; Dick H. Hall, Jr., New Albany; Hendon M. Harris, Jackson; Benjamin D. Hilburn, Soso; Atley A. Kitchings, Beach; Jewell H. Kyzar, Bogue Chitto; Robin A. Langley, Learned; Otho R. Mosley, Daleville; Almus B. Polsgrove, Tupelo; Wm. E. Richardson, Hattiesburg; George A. Ritchie, Duncan; John B. Smith, Indianola; Ernest M. Stewart, Liberty; Andy M. Tate, Clinton; Wilfred C. Tyler, Picayune; Guy P. Winstead, Pelahatchie. The men from Mississippi receiving degrees were: Th.M.—Jewell H. Kyzar, Bogue Chitto; Andy M. Tate, Clinton. Ph.D.—Benjamin B. Hilburn, Soso.

Dr. David C. Gilmore, for forty years a missionary of Northern Baptists in Burmah, died May 24.

—BR—

Mr. Clayton Rand's speech to the Alumni of the A. & M. College on June 8th took a shot at prohibition. He attributes the low price of wheat to prohibition. Strange, if this be true, that other countries which produce wheat and do not have prohibition, should be suffering equally with our country. All these countries held a conference in London recently to consider the low price paid for wheat and what could be done about it. Strange that nobody in that conference suggested that prohibition was making all the trouble. To some of us it is strange that A. & M. alumni should submit to such an address without protest.

—BR—

Many good people are very naturally disturbed and distressed that Sunday is not being observed today with the reverence that attached to it in the day of our fathers and of our childhood. It is a grief of soul to many that the day is by many given over not merely to physical relaxation and recreation, but to dissipation. Sports which were once forbidden by parents and put under ban of the law are now not uncommon. Here is a matter for God-fearing people to consider most seriously. But it is not enough to forbid certain employments and amusements on Sunday. Let us seek to make it positively the means of grace which God intended it to be. Christianity is not a religion of "Don'ts." It is not a religion of rules. And Sunday is one of the means of grace. Christians do not need Sunday laws to make them do right. They need the new motive of God's love, and a good conscience.

—BR—

A telegram from Dr. Charles Maddry of North Carolina tells us that Dr. W. Eugene Sallee, Associate Secretary of the Foreign Mission Board, died at Meredith College Monday night at ten o'clock. He died suddenly. This is a great shock to all our Baptist people and a great loss to the working force in missions. Dr. Sallee was called home less than a year ago from Kai-feng, China, by the Foreign Board to be Home Secretary. His mission was to stir up the churches and the pure minds of the brethren by putting them in remembrance of the commandment of Jesus. Like Paul he has been "rehearsing all things that God had done, and that he had opened a door of faith to the Gentiles". Like Paul it was also his mission in these past few months "to make all men see what is the dispensation of the mystery which for ages had been hid in God". It is our impression that Dr. Sallee was born in Kentucky, graduated from Georgetown and from the Louisville Seminary. He married a daughter of Judge Jenkins in Texas. They went about twenty years ago to interior China and have rendered good service. Many in Mississippi will recall his mission addresses this spring at our District Missionary Conferences. He was simple, sincere, spiritual and full of faith. He seemed so physically vigorous that we all believed he would be spared for many years of glorious labor. But like Love and Willingham he went out suddenly, the body consumed with a holy zeal. May our Father comfort his widow in her great loss, and bless the work which they loved and to which they had given their lives.

—BR—

SUNDAY SCHOOL ATTENDANCE JUNE 14, 1931

—O—

Jackson, First Church	663
Jackson, Calvary Church	802
Jackson, Griffith Memorial Church	392
Jackson, Davis Memorial Church	368
Jackson, Parkway Church	206
Jackson, Northside Church	55
Meridian, First Church	608
Offering.....	\$35.08
McComb, First Church	464
Offering.....	\$27.37
Laurel, West Laurel Church	607
Laurel, First Church	604
Laurel, Second Avenue Church	315
Laurel, Wausau Church	54



DR. HARRY LELAND MARTTIN

He begins his work as Secretary of the Mississippi Baptist Education Commission July 1.

—BR—

ORPHANAGE ITEMS

—O—

I have attended the B. Y. P. U. Conferences at Ackerman, Hattiesburg and Columbia. Each had a fine crowd and was in every way a distinct success. Hurrah for Auber Wilds & Co!

At each meeting the president of the conference gave me seven minutes to speak on the Orphanage. It was easy to get the attention of the young folks and they can easily be kept interested in the fatherless and motherless little children.

Tomorrow I expect to spend another Sunday trying to encourage and help out the religious work at the Home.

My Sundays are engaged up to Sept. 1st, except the fourth Sunday in June and the fifth Sunday in August. I could arrange to assist in a few more meetings during the summer and fall.

It now looks as if I shall need 365 Sundays within the next year! "The reward of work is more work."

Pray for the Co-Superintendents, Mr. and Mrs. Miller; Pray for the Trustees, Pray for the Matrons and other workers, Pray for the children, Pray for the givers, Pray for those noble servants of God who come out Sunday after Sunday to superintend and direct and teach in the religious organizations. Finally, pray for me, for my task looms before me in ever-increasing proportions.

—W. T. Lowrey,
Field Secretary and Religious Director.
June 13, 1931.

—BR—

MUSINGS OF A CHUMP

—O—

I have been having the time of my life watching Mrs. Loftycrest as she struts arrogantly into church and pompously seats herself. She always manages to arrive late and go to a seat near the front. She believes that her glittering display of millinery is very impressive and she is so conceited as to think the seats near the front are not occupied out of deference to her. Her vanity is so great that she imagines herself very queenly and the reason so few ladies greet her is that in comparison with her they appear as jackdaws at a bird show. She realizes that she is unpopular but consoles herself by saying that there are so few people able to appreciate her; and her superiority really puts her in a class all to herself. In fact she is a plain fool and does not know it.

Yours truly,

—A. Chump.

SHOULD SUNDAY BE OBSERVED AS THE

SABBATH?

N. G. Hickman, Sardis, Miss.

This question was raised last week in the Southern Reporter, the Sardis weekly paper, by an article entitled, "Minister Opposes Tennessee Sunday Law." A certain preacher was quoted as saying some rather shocking things, and comments on this quotation were still more shocking. The minister quoted would have no Sunday observance; the magazine writer, whose name was not given, in his comments would have neither Sunday nor Sabbath but place every day on the same level. I hold such attitudes to be erroneous and dangerous, and therefore I would give the facts which, to my opinion, prove that Sunday should be kept sacred as the Christian Sabbath.

It is quite evident that the leading Christian denominations of the world are united as one man in the observance of Sunday. Those few believers in Christ who insist on keeping the seventh day as taught in the Old Testament are negligible, and, instead of evangelizing the unsaved, spend most of their time proselytizing other denominations.

People in our country are divided into three classes concerning the Sabbath. First, the seventh day group holds that Saturday, the seventh day, is the Sabbath. We give them credit for being honest and conscientious. Second, there are those who contend that Sunday, the first day of the week, is the true Christian Sabbath. Then, there are those, whose number seems to be increasing, who do not care for either and are offended by any legal restraints from doing whatever they wish to do on Sunday.

The Scriptures and the practice of the early Christians are our authority for holding that Sunday is the Sabbath. On that ground I expect to show that the first day of the week is the Lord's Day; that it is to be kept sacred to religious purposes, by abstaining from secular labor, except works of mercy and necessity, by the devout observance of all the means of grace, both private and public, by which we are prepared for that rest that remaineth for the people of God.

Let us note the motives or reasons for observing the Jewish Sabbath as compared to the motives for keeping the Christian Lord's Day.

The Jewish Sabbath—the seventh day of the week—commemorated the completion of God's work of creation. The word *sabbath* means rest. Following the six days of creation, God rested on the seventh but did not become idle. The command to rest does not signify or justify idleness on the Sabbath but change of activities. It brought before the mind of the Jew the ineffable majesty of the Great Creator. It was a constant protection to the Jews against idolatry with which they came in contact in Egypt, Phoenicia and Babylon. Hence, it was a fundamental institution in Jewish life. The law regulating its observance may have been "blue" to some but everyone was subject to them nevertheless. Why not? All time belongs to God, even the time of an unbeliever, and the Sabbath, then as now, keeps before all alike the fact that God is over all things and owner of all things.

The reasons for keeping the Lord's Day—the first day of the week—are much higher. The primary reason is that on the first day of the week Jesus rose from the dead. The day marks the completed Redemption, as the Sabbath of the Jews marked the completed Creation. As the Creation was the fundamental truth upon which the Jewish system stood, so the Resurrection is the fundamental truth of Christianity. The Sabbath as a law emerges from Mt. Sinai's cloudy height; the Lord's Day takes us back to the glory-crowned Cross and the Empty Tomb of our Redeemer. Thus Redemption eclipses Creation. The Sabbath of the Jews was a shadow of a good thing to come, as the Law foreshadowed the Gospel, as the Passover foreshadowed the vicarious sacrifice of Jesus for our sins.

That Sunday is the Christian Sabbath is proved by the writings of the early Christian leaders who succeeded the apostles.

Tertullian, at the end of the second century after Christ, calls the day both Sunday and the Lord's Day. He says that it is a day of joy, but adds that "business is put off on it, lest we give place to the devil."

Pliny, in a celebrated letter to Trajan, says that on that day Christians are accustomed to meet together to sing hymns to Christ as God, and celebrate the Lord's Supper.

How Sunday should be kept is told by Justin Martyr about the year 140 A.D. He says that on that day there was an assembly of all Christians, in town and country; that the writings of the apostles and prophets were read; that prayer was offered and alms collected; and that the ordinance of the Lord's Supper was celebrated.

Ignatius, another early Christian writer, says: "Let every friend of Christ keep the Lord's Day as a festival, the Resurrection Day, the queen and chief of all the days."

Here is a quotation from the Epistle of Barnabas, an Apocryphal book, written only a few years after the apostolic era: "We keep the eighth day (Sunday) with joyfulness, the day also on which Jesus rose again from the dead."

Turning now from the testimony of the early Christian writers, let us consider the evidence in the New Testament that the first day of the week is the true Christian Sabbath and should be so observed.

John 20:1. Jesus rose from the dead on the first day of the week. Exactly one week from that day he appeared to the disciples in the upper room, Thomas absent, where they were assembled for worship (John 2:19). Another week slipped by. On the next Lord's Day he reappeared to them at the time and place of worship, Thomas the Doubter present. Thus three successive Lord's Days were hallowed by the risen Lord, the first by his resurrection, the second and third by his appearance in person to leave his parting message with the apostles.

Acts 20:7. The disciples came together to break bread (to celebrate the Lord's Supper) and to hear a sermon by Paul. This worship service was held on the first day of the week and not on the seventh.

I Cor. 16:2. Paul writes the church at Corinth that the time for everyone to come and bring the Lord's money into the Lord's treasury is the Lord's Day, the first day of the week.

Matt. 5:17. "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." Jesus did not destroy the Sabbath but he fulfilled it. The Jewish Sabbath is to the Christian Sabbath as the peach blossom is to the ripe, luscious peach. The moral principles involved in the Decalogue are preserved and reach their highest expression under grace, not under law. The spirit and not the letter of the law was emphasized by Jesus. All that was good of the old was brought over into the new and given a new and deeper meaning. Jesus himself was born of woman, born under the law, that he might free man from legalism and cold formalism.

Rev. 1:10. John the Beloved wrote: "I was in the Spirit on the Lord's Day." This is the only place in the New Testament that the first day of the week was called the Lord's Day, but in later writings the term was used frequently.

Col. 2:16,17. Finally, note that Paul warns Christians against the heretical Judaizers who would seek to force upon them their old forms and festivities, including the Jewish Sabbath. He here calls them "a shadow of things to come." That day that was to take the place of the old Sabbath was the Lord's Day, the new Christian Sabbath, which is now, as it was then, a weekly reminder of the sublimest truth of all truth, THE RESURRECTION OF CHRIST FROM THE DEAD.

It is said that when Clarence Darrow and M. Ashby Jones spoke from the same platform in Birmingham (not at the Southern Baptist Convention), Mr. Darrow said, "I am happy to say that if Dr. Jones really represents the Protestants, there is little between us to debate". This is about as hard a blow as a Baptist preacher could receive.

MEETING OF EXECUTIVE COMMITTEE
SOUTHERN BAPTIST CONVENTION

The Executive Committee of the Southern Baptist Convention met in its regular annual session in Nashville, Tennessee, Wednesday, June 17, 1931, with 23 of the 30 members present.

In accordance with a provision in the Constitution of the Convention, President W. J. McGlothlin was made Chairman of the Committee, and Hight C. Moore, Senior Secretary of the Convention, was made Recording Secretary of the Committee. Dr. Austin Crouch was reelected Executive Secretary and Dr. Hight C. Moore was reelected Treasurer of the Committee and of the Convention. Walter M. Gilmore was reelected Associate Secretary pending the time when the new Promotion Committee begins to function. In the meantime the Executive Committee will continue its promotion work.

Committee on Conference

One of the problems confronting this session of the committee was to define clearly its present status in the light of the action of the recent Birmingham Convention in appointing the Promotion Committee.

The following Committee on Conference with the new Promotion Committee was appointed; to present to the Promotion Committee any matters in which both committees may be involved and to work out necessary adjustments: W. J. McGlothlin, Austin Crouch, J. Powell Tucker, N.C.; L. D. Newton, Ga.; and J. E. Dillard, Ala.

Re-financing Institutions of the Convention

Following the instruction of the recent Convention to help its agencies in any way it could to re-finance their indebtedness, the Committee gave its approval to a plan worked out by the Baptist Bible Institute for floating a bond issue of from \$100,000 to \$125,000 to take care of the present emergency needs of the institution and other obligations maturing during the year. The committee does not give any financial endorsement to the movement, but simply its moral support. The plan was thought to be a feasible one. It contemplates the sale of these bonds to loyal, sympathetic Baptists. It is stated that the cost of selling the bonds would be small. The bonds will bear five and a half per cent interest.

The committee also approved of a plan to re-finance the indebtedness of the Southwestern Theological Seminary as proposed by Pres. Scarborough. The only financial obligation of the committee in this matter will be its promise to turn over to the Bonding Company, if necessary, the funds allocated to the Southwestern from the Cooperative Program. It is not yet assured that the plan of either institution for refunding its indebtedness will go through.

Interpretation of the Report of the Memorials Committee

In view of conflicting interpretations of the document presented at the Birmingham Convention by the special Committee on Memorials and adopted, the Committee adopted the following statement, which will be sent to each agency of the Convention:

"Acting under the instruction of the Convention, as found on page 12, 2nd paragraph, 1931 Annual, requiring the Executive Committee to notify all Convention agencies of actions of the Convention affecting said agencies, the Executive Committee would call your attention to the action of the Convention upon the recommendation of the Committee on Memorials, page 105, item 78, 1931 Annual.

"The Executive Committee recognizes the responsibility of each agency to interpret for itself the Convention's instructions, but also accepts its own responsibility for reporting to the Convention the response of each agency to such instructions.

"The Executive Committee earnestly hopes that each agency of the Convention will carry out the instructions above referred to, thereby substantially and steadily reducing our indebtedness, and thus greatly enheartening our people.

"The Executive Committee, through its Chairman, W. J. McGlothlin, will be glad to hold conference with any agency that may so desire."

It is quite apparent that the committee was

THE BAPTIST RECORD

VE COMMITTEE
CONVENTION
of the Southern Baptists
regular annual session
Wednesday, June 18
members present.
sion in the Constitution
dent W. J. McGlothlin
the Committee, and
secretary of the Convention
was reelected Ex-
Hight C. Moore was
Committee and of the
more was reelected
the time when the
gins to function. In
Committee will con-

tin in favor of any agency interpreting the action of the Convention as meaning that it could increase its debts, without further authority from the Convention or the Executive Committee. However, because of their present emergency needs, the Convention made exceptions in the cases of the Baptist Bible Institute and the Southwestern Theological Seminary.

The Administrative Committee was given authority to continue its efforts in the direction of making final disposition of the affairs of the Education Board as rapidly as possible. Pending such culmination, the Sunday School Board, which has operated the Ridgecrest Assembly for the past three years, will continue to operate it. It is hoped that the committee may have something definite to recommend by the next session of the Convention.

The following standing committees were appointed to act during the ensuing year:

Administrative Committee: Geo. E. Hays, F. Smith, H. M. King, J. E. Dillard, C. W. Daniel, D. A. Ellis, and C. M. Managan.

Committee on Arrangements: Hight C. Moore, Geo. E. Hays, J. H. Burnett, C. S. Henderson.

Committee on Opdyke Fund: Austin Crouch, Hight C. Moore, Frank Leavell.

Investment Committee: I. B. Tigrett, Hight C. Moore, F. N. Smith.

Austin Crouch,
Hight C. Moore,
I. J. Van Ness,
Walter M. Gilmore,
Special Publicity Committee.

—BR—

SIX THOUSAND DEPENDENTS

By Thomas J. Watts, Executive Secretary

—O—

"There is no experience more poignant and heart-breaking", declared Jane Addams recently, "than those connected with old age when it is surrounded by poverty and indifference and given over to neglect and loneliness." Governor Roosevelt of New York expressed the same appreciation of the difficulties of our aged in his recent statement that "No greater tragedy exists in our civilization than the plight of citizens who find themselves after a long life of activity and usefulness, unable to maintain themselves decently."

Both of the above quotations were written in support of a movement on the part of social leaders in the United States looking to the enactment of old age pension laws by the several states, or by the National Congress, and also with the view to the making of more ample and available provisions by industrial corporations. These statements apply with equal force to the need of suitable provision for the aged and disabled preachers of the several denominations.

Southern Baptists cannot without shame-facedness look to the States or to the Nation to provide aid and comfort for their ministerial dependents. The alms-house is not the place for them. Nor would a pension allowance which it is proposed to substitute for the County home, which pension is declared to be less burdensome to tax payers, be an honorable solution of the problem of Ministerial Relief. No self-respecting denomination can rely upon such measures to accomplish for them what they are duty bound to do for their own servants. Nothing that smacks of charity should be considered by the denominations as worthy in this connection. Our aged and disabled ministers and the widows of deceased ministers are not denominational charity wards. The denomination is debtor to each of them. The debt is properly measured by the service which they have rendered to the churches. All denominational provision is of the nature of deferred compensation. Few of these needy ones have ever received adequate support. Our ministry has ever been underpaid. It is not too much to expect that when these underpaid servants are forced to retire by reason of age or disability that they should be provided for by the denomination which they have faithfully served. Not one of these servants should be permitted to feel that the stipend provided for them is in the nature of a charity dole. God forbid!

Southern Baptists have 3,000 aged and retired

ministers who should be the recipients of deferred salary checks from the Relief and Annuity Board. There are quite as many widows of deceased ministers who have a just claim upon the denomination for a decent support. Surely here is an obligation which the denomination should be careful to fulfill. Are our churches addressing themselves purposefully to the meeting of this obligation? Let the facts furnish the answer.

Southern Baptists contributed from May 1, 1930 to April 30, 1931 to the cause of Ministerial Relief \$83,853.70. This amount represents approximately the cost of mailing a letter or an average of two cents per member per year. Ten cents per member would have put into the treasury of the Relief Board for aged ministers and widows \$400,000.00. These figures should make evident to the reader how little thought our great denomination has given to this cause.

Mississippi Baptists contributed to Ministerial Relief last year \$4,487.96. The Relief and Annuity Board paid to relief beneficiaries \$4,933.00, or an excess of \$445.04.

—BR—

FROM THE EDUCATION SECRETARY

—O—

To My Beloved Fellow-Baptists of Mississippi:

It is with mingled feelings of sadness and eagerness that on July first I shall leave my delightful pastorate here to begin work as Executive Secretary of the Mississippi Baptist Education Commission.

For more than five years the Lord has signalized our labors together here. Building upon the foundations laid by such beloved pastors as T. W. Green, E. T. Mobberley, J. H. Hooks, N. A. Edmonds and others, the membership of the church has been doubled, a beautiful, modern building, worth easily \$45,000, has been erected, the Sunday school, W.M.S. work and B.Y.P.U. work have developed remarkably and attained the A-1 standard, the men are serving finely in a Brotherhood, the per capita giving of the membership has largely increased, and the influence of the church has been felt for good in every phase of community life and in a wide territory around. The recent reverses have hindered the work of course; but the church is united and loyal, and includes in its membership many as faithful workers as any pastor could wish.

To leave such a field and such comradships is by no means an easy matter; but day by day as I have studied the question—seeking earnestly to learn God's will—there has deepened in my heart the conviction that my Father was speaking in the summons of the Education Commission, and that I should not, must not, refuse.

While painfully aware of my own limitations and of the difficulties the situation presents, I have been greatly cheered and strengthened by the scores of letters that have come to me from every section of the state; the kindly expressions of confidence and assurances of whole-hearted cooperation from so many pastors and laymen whom I honor and love will always be remembered most gratefully. These letters reveal impressively the deep interest our people feel in Christian Education, and express hearty approval of the Commission's decision to put on a more comprehensive program.

Although it is not necessary at this time to set forth in detail the lines along which we plan to work, it may properly be stated that we shall not only do our best, with the cooperation of our people over the state, to finance the Convention's Education work, but shall also endeavor to aid in strengthening our whole Cooperative Program, to develop closer and more cordial contacts between our churches and our colleges, to assist our colleges in making their work more vitally and effectively Christian, and, in every way possible, to commend these beloved institutions to the interest, loyalty and prayers of all our people, old and young alike.

This task of course, is neither small nor easy; it cannot be accomplished overnight. It is a task of far-reaching significance, and it is ours—yours and mine and God's. To succeed in it, as God intends we shall, will mean constant prayer for His guidance and sacrificial loyalty in His service. It is a task that is worthy of our best; and

through it God is calling to every pastor and deacon and each man in each church in Mississippi—to every officer and member of each W.M. U., B.Y.P.U. and Sunday school—to be "laborers together" with Him.

I believe I am speaking for each member of the Education Commission, as well as for myself, in saying that our sincere desire is to do, in our work for Christian Education, absolutely and only what the Baptists of Mississippi, under God's direction, want done; and we shall appreciate it greatly if you will not only join us in more earnest prayer for our Father's guidance and blessing upon all the work, but will also write me, giving freely and fully your ideas and suggestions in regard to it. Such suggestions cannot fail to be helpful.

Assuring you that the great task to which you have called me shall be given the very best of which I am capable, and praying with you that, through our efforts together, God's Kingdom in Mississippi may continue to go forward in triumph, I am.

Ever faithfully yours,

—H. L. Martin.

Lexington, Miss., 6-11-31.

—BR—

BLUE MOUNTAIN COLLEGE SUMMER SCHOOL

—O—

Mrs. Berry thinks she has never seen a more earnest group of summer students, and things were running so well that she felt free to leave the campus for a little trip to Memphis. She has now returned, and is "in charge" again.

Our enrollment for the first term is 257, which is somewhat below our record-breaking registrations for the past two summers. We always enroll a new group for the second term, so that the attendance will be considerably increased before the summer is over. Cars are coming to the campus daily, bringing students from every direction. Some of them drive as much as thirty-five miles each way.

Our great little Student Secretary, Miss Mary D. Yarborough, does not stay with us through the summer, and her services are constantly in demand from Oklahoma to Georgia when she is available. During the present summer she is in Atlanta, working for the Baptists of Georgia.

Blue Mountain is one of three centers in which the Mississippi Department of Education is offering a splendid course of training for school officials, under the direction of J. T. Calhoun, State Supervisor of Rural Schools; Sam Hathorn, State High School Supervisor; and M. E. Moffitt, Statistician of the State Department of Education. The course is for the benefit of county superintendents, heads of consolidated schools, rural schools, and small town schools. A good group is enrolled, and teachers and students are enthusiastic.

The second term starts July 9th.

—Lawrence T. Lowrey.

—BR—

Pastor R. G. Lee welcomed 16 new members at Bellevue Church, Memphis, on June 7.

—BR—

Dr. C. O. Johnson of Third Church, St. Louis, is preaching to full houses morning and night. The auditorium seats 1,800. Since Feb. 1, 300 have united with the church and gifts are growing.

—BR—

Like many others this writer had long heard of "Uncle John Vassar", but knew about him and his work rather remotely. Now we are indebted to the American Tract Society for bringing out a new edition of his biography which is enough to wake the dead or dormant evangelistic impulse in all our hearts. Here is a man of ordinary ability who by extraordinary consecration and utter devotion to the Lord Jesus, personally led thousands of people to Christ. His life is enough to put us to shame and to work. Dr. A. J. Gordon, himself one of the greatest spiritual forces in his generation, said of him, "I have never been so humbled and quickened by contact with any living man as with him". This biography ought to be widely read and will do great good. It can be had for \$1.00.

Thursday, June 18, 1931

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Had we the space we could fill several pages of our paper this week telling of the wonderful response we have had in the District meetings. We are printing reports of two of them on this page and will add others later. We cannot say enough in praising the work of our District Officers. They are so loyal, faithful and efficient. In the 6 meetings held only 8 out of 55 associations were not represented.

Rev. W. W. Enete has been such a blessing to us and has certainly stamped Brazil on our hearts. We want to thank him for this splendid contribution to our missionary interest.

Please take note of the report of a Mission School held at Holly Springs. We are ready to cooperate with any pastor in putting on such a school in his church. Let us give our people a vision of the fields white already unto harvest.

Holly Springs conducted the third annual School of Missions June 8-11. The pastor, R. A. Morris, taught a class of men and women having 24 enrolled, Text, "The Bible and Missions." Miss Evie Landrum had 26 Sunbeams in "Going Somewhere," and 22 Junior G.A.'s and R.A.'s in "Campfires in The Congo." The third member of our faculty was Mrs. B. W. Hudson, of Senatobia, who enrolled 19 Y.W.A.'s and Intermediate G.A.'s in "Reminiscences, Twenty-five Years in Victoria." The enrollment (101) was the largest we have had either year. Our visiting teachers did fine work and won a warm place in hearts here. The School closed with a splendid Missionary Sermon by Pastor B. W. Hudson, Senatobia, and a social hour with ice cream and cake.

Interest was deep and was sustained. I am thoroughly "sold" to the School of Missions. I have held seven in my churches and find few weeks more fruitful in spiritual results. One hundred studying Missions for a week will be helpful to the spirituality of any church. I believe a School of Missions in every church would raise our quarterly gifts to Cooperative Program to above 24c per member for four months.

R. A. Morris

COLUMBUS, Miss., June 9.—Over 250 delegates from eight counties of the Columbus district attended the annual W.M.U. convention held today at the First Baptist Church.

The district conference, considered a success by delegates, received a special pageant, featuring the young boys and girls of Eupora under the direction of Mrs. John Taylor, in the closing services. Preceding this spectacle, Mrs. R. A. Kimbrough, of Charleston, delivered a forceful address concerning personal service work in Mississippi.

During the morning the Rev. W. W. Enete, for six years a missionary in Brazil, stressed the importance of furthering foreign missions, especially in South America. He told of work accomplished by missionaries in Brazil, his work among the children, and the aid of moving pictures and ventriloquism to religious cause. A nomination committee, composed of Mrs. Frank C. Therell, Eupora; Mrs. D. N. Garner, West Point, and Mrs. J. C. Maxwell, Kosciusko, reported its findings to the assembly in the afternoon session.

Officers elected for 1931-32 were: Mrs. Isham Evans, of Shuqualak, chairman; Mrs. W. E. Hardy, of Shuqualak, secretary-treasurer; Mrs. Olive Hopkins, of Louisville, personal service chairman; Mrs. N. W. Duke, of Kosciusko, mission study chairman; Mrs. Jack Seitz, of West Point, young people's leader; and Mrs. Paul Jacob, of Columbus, stewardship chairman. Frances Traylor,

corresponding secretary for W.M.U. work in the state, brought a message to the meeting from her headquarters.

—o—

June 3, 1931.—W.M.U. of first District called to order at First Baptist Church, Vicksburg. Devotional—Miss M. M. Lackey, from Jesus' prayer, John 17.

A cordial welcome from Mrs. W. H. Morgan, of the local church.

A happy response by Miss Frances Landrum.

Address—Glimpses of the Future—Miss Traylor, in which she stretched a chain of mountain peaks for Mississippi W.M.U. growth.

Miss Montgomery introduced Mr. W. W. Enete, missionary from Brazil, who gave a most inspiring and challenging message of his, our, the Master's work in Brazil.

Recognition of W.M.U. strongholds revealed: 6 counties, 20 societies, 73 delegates.

Copiah and Madison reached all points of the Standard.

The hostess church served a delightful luncheon.

A feature of the afternoon session was a presentation of tithing story awards to Misses Effie and Ione McDonald, sisters, of Clinton. Miss Landrum made a lovely speech, as she presented to each a beautiful picture.

Mrs. L. R. Williams, young people's leader, had the topic, W.M.U. recruits. She gave the opening portion of her hour that Bro. Enete and "Sammy" might in a highly entertaining way present the very serious condition of Southern Baptist publishing interests in Brazil. Among Mrs. Williams' announcements was one suggesting a house-party for the young people of district one. Miss Evie Landrum was made chairman to consider this. Mrs. Williams presented Miss Frances Landrum, State Young People's Leader. Her inaugural address assured all present that this work can be safely trusted to her.

Nominating committee reports as follows:

District Chairman, Miss Una Montgomery, Holmes; Young People's Leader, Mrs. L. R. Williams, Hinds; Stewardship Leader, Mrs. Elsie Taylor, Rankin; Margaret Fund Leader, Mrs. E. Z. Oswald, Warren; Mission Study Leader, Mrs. Cecil Prichard, Copiah; Publicity Leader, Mrs. M. Latimer, Hinds; Personal Service Leader, Mrs. J. L. Angus, Copiah; Secretary, Mrs. Webb Brame, Yazoo.

The courtesy Committee expressed appreciation of all good things, physical, mental and spiritual that the day had offered.

Mrs. W. A. McComb, of Flora, offered the following.

Resolved, We, the women of District One, nominate Miss M. M. Lackey, corresponding secretary emeritus, subject to action of the state W.M.U. Convention. Carried.

Mrs. Webb Brame, Sec.

—BR—

Mrs. Lucille Whitten Sharp, of Jackson, attended the World's W.C.T.U. Convention in Canada last week. She reports large groups from nearly every country in the world. Eight thousand Japanese women wear the white ribbon, and Mohamedan princesses take part in the work. Reports of work to educate the people in South American countries are most encouraging. One paper in Latvia sent a reporter to the Convention to get the news for its more than a million subscribers. One feature of the Convention was a protest by the young people of Canada against the increase in drinking since the country went back from prohibition to government control.

Thursday, June

The Ba
Published eve
Mississippi E

Bapt
Jackson
R. B. GUN
P. I. LI

SUBSCRIPTION:
Entered as sec
1918, at the Post
mississippi, under the

RENEW PROM
your renewal pro
address as well as
for a change. If
renewal your na
the list.
Obituary notices,
form of resolutions
range notices of 25
over these amount
word, which must

East M
Depo
By R.

The L

As the Lord
the two ordinan
tment Church
event. Some t
it was of but li
it makes very li
er it is observ
how it is obse
consequence, w
time to institut
of His earthly
night as He wa
of the cross?
yet He took t
supper and con
"till I come".

Yes, it is im
sin for a chur
to fail to obser
is commanded
same as baptis
two ordinances,
but that the ob
per is not just
observance of
nances teach t
the gospel, the
urrection of th

SOU
BA
THEO
SEM

JOHN R.
Louisvi

FEA
An environ
Spiritual G
Wedding
Learning in
Scholarship,
Consider T
Guides, A V
uity of Sou
ers, World-v
lowships, A
ic and Mi
and Impact,
Curriculum,
and Pastora
Central and
tion, A La
Library, A
Beauty a
Charm, Wo

Thursday, June 18, 1931

THE BAPTIST RECORD

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board
Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent per
word, which must accompany the notice.

**East Mississippi
Department**

By R. L. Breland

The Lord's Supper

As the Lord's Supper is one of
the two ordinances of the New Testa-
ment Church, it is an important
event. Some treat it lightly as if
it was of but little consequence, that
it makes very little difference whether
it is observed at all or not and how
it is observed. If it is of no
consequence, why did Jesus take
time to institute it just at the close
of His earthly ministry, the last
night as He was in the very shadow
of the cross? It was a busy hour,
yet He took time to institute the
supper and command its observance
"till I come".

Yes, it is important, and it is a
sin for a church or an individual
to fail to observe it; for this supper
is commanded of the Lord just the
same as baptism, the other of the
two ordinances. And I am not sure
but that the observance of the sup-
per is not just as important as the
observance of baptism. Both ordi-
nances teach the fundamentals of
the gospel, the death, burial and res-
urrection of the literal body of Je-

sus Christ; so, if one is important,
so is the other.

In my ministry I find "good" Baptists
who tell me that they have
never partaken of the Lord's Supper,
that they are afraid of the expression
of Paul in I Cor. 11:29, "For he that eateth and drinketh
unworthily, eateth and drinketh
damnation unto himself"; so they
are afraid that they will receive
damnation for taking it unworthily.
Such people are uncertain about
their salvation and also do not understand
the Scriptures. The words
following, "Not discerning the
Lord's body", tell why and how one
may drink unworthily, having un-
worthy motives in partaking.

Many Baptists are muddled up on
the Lord's Supper, do not believe
the first idea of its meaning and
purpose, and for that reason I have
decided to undertake to write a few
short articles, perhaps not consecutively,
and try to give some of the teachings
found in the Bible on this
important ordinance. Not much is
said about it except what is found
in the accounts given by the apostles
and then by Paul in II chapter
of 1st Corinthians. You may not
agree with me in my position on
some of the teachings, but that is
a Baptist's privilege, to have and
express his own ideas as to the
teaching of the Word on any subject.
So if you disagree and want
to say so, go to it; and thus we will
get the truth over to the readers
perhaps in a more convincing manner.

Notes and Comments

A brother beloved, from the eastern
part of the state, wrote recently
commending what this writer had
to say relative to saying "Old Paul"
when referring to the apostle by
that name. I appreciate his kindly
words. He also went on to remark,
which was possibly a mild criticism
which I also appreciated, as follows:

"Correct, brother, so is the follow-
ing—'Dr. D. A. (Scotchie) McCall',
the appellation in parenthesis. No-
toriety—prominence in a religious
newspaper should be obtained by a
sweet-spirited law."

The writer of this department and
wife are visiting their children in
Richmond, Ky., this week. Their
son, Rev. Clyde Breland, is pastor
of the First Baptist Church of Rich-
mond, and their older daughter,
Miss Hazel, is teaching in the East
Kentucky Normal College. Their
younger daughter, Miss Kathryn,
accompanied them and a family re-
union is in progress. They will be
out of the state some ten days.

While the writer is out of the
state, Rev. Joseph Woodson, of Gren-
ada, will preach for him at North
Carrollton, and Rev. W. W. Simpson,
of Calhoun City, will preach at Car-
rollton. These are two fine young
preachers of whom our section of
the state are proud.

A union meeting of the Grenada
Baptist Assembly and the North-
western Baptist Conference will be
held at Batesville on Thursday, June
18th. We are expecting a great day.
Come over and be with us, brother.
Rev. J. W. Lee is the host pastor.

FOREST BAPTIST CHURCH

Despite the extreme touch of summer
and vacation days our church is
pressing forward with a full program
of work.

The third Sunday in July is sched-
uled for the launching of a county-
wide Sunday School program with
a three fold issue, namely—study,
enlistment and inspiration. We look
forward to this with great anticipa-
tions.

Our B. Y. P. U. work boosts of
continuous advancement. We now
have an enrollment of 120 compos-
ing the four different departments
of the B. Y. P. U. We recently held
a county-wide B. Y. P. U. study
course with twelve churches cooperat-
ing. Mr. Wilds and Miss Dur-
scherl directed this work assisted
by the different pastors of the coun-
ty and their teachers. A great inter-
est was manifested evidenced by
an average attendance of 356 cover-
ing a teaching period of 175 hours
with 25 classes taught and 246 tak-
ing the examination. This week's
work together was an inspiration as
well as an aspiration for bigger and
better B. Y. P. U.'s. In training
for service our directors have not
forgotten the social side—each de-
partment being favored with a live,
wide-awake social last week.

Our W. M. U. is dutifully fulfill-
ing her mission—promoting the work
with zeal and plunging into full
lines of work. At the district con-
vention in Meridian we were repre-
sented by Mrs. W. C. Howard, and
the most outstanding feature of her
report was that Scott County won
the banner for the best work in the
district. Mentioning the Business
Woman's Circle of the W. M. S. con-
veys only a glimpse into the modest
way in which Mrs. Howard tactfully
centers her purpose and personally
maintains its guidance. We pride
ourselves in this organization with
its possibilities, and in recognition
of her efforts we attribute to Mrs.
Howard the triumph of this achievement.

We were fortunate in having with
us for a ten day revival meeting
last month Dr. Martin of Lexing-
ton. His presence was a spiritual
uplift to the entire community. The

closing service of the meeting was
the baptismal service with 20 can-
didates for baptism, making a total
of 57 additions to the church this
year. Our pastor seems to follow
the example of Andrew as recorded
by John in bringing the lost to Je-
sus. Bro. Howard is a great pastor
and during his record of achieve-
ments we call attention to an en-
rollment of 300 in Sunday School,
and the unending wonder of a half
membership attendance at the mid-
week prayer services, which in part
bear record of his energetic efforts
and capable leadership.

Pray for us that we may continue
to witness for Him.

—Church Reporter.

**A BAPTIST BIBLE INSTITUTE
EXPERIENCE**

S. A. Murphy, Student

Recently a number of students
from the Institute went on an as-
signment. As usual the group con-
ducted a song and prayer service,
and then it was my pleasure to bring
a brief message on the power Jesus
gives to a surrendered life.

At the close of the service one
came and surrendered his life to the
Lord, and one came asking for
prayer, saying that he wanted Jesus
to have his life. He did not make
himself clear in his statements, and
after the benediction I tried to dis-
cover his trouble. He was drinking
that evening, but he confessed it
and said he knew what he was doing.
With my Testament in hand
I tried to make the way of salvation
clear to him.

He said he had been saved but
that he had wandered away from
God and had brought trouble to his
family. I showed him from the
scriptures that a man must reap
what he sows. Then I asked him
to confess and forsake his sin and
make his home life happy. In tears
he promised to let the Lord have his
life, and he said, "I am going home
right now and tell my wife of my
surrender, and am going to live for
the Lord."

The students here are bringing
worldly church members to a life of
service as well as winning the lost
from sin.

**HERE'S THE SECRET FOR REALLY
GETTING RID OF ROACHES**

Roaches and bedbugs keep hidden until
ordinary killers dry out or evaporate.
But Black Flag Powder stays put.
Doesn't evaporate. Waits for the roaches
to come out, kills when they crawl
through it. Deadly to moths, ants, fleas,
too. Harmless to humans and pets.
Packed in glass—it keeps its strength.
Get some to-day!

© 1931, B. F. CO.



BLACK FLAG POWDER
Made by the Makers of Black Flag Liquid

Thursday, June 18, 1931

The Sunday School Department

SUNDAY SCHOOL LESSON

For

June 21, 1931

Prepared by

L. D. Posey, Jena, La.

—o—
Subject: The Sin of Causing Others to Stumble. (Temperance Lesson.)

Golden Text: It is good neither to eat flesh, nor to drink wine, nor bleth, or is offended, or is made bleth, or is offended, or is made weak. Rom. 14:21.

Scripture for study: Romans, chapter 14. For supplemental study, I Cor., chapter 8.

Introduction

No one knows who organized the New Testament church in Rome. It is certain, however, that Paul did not; and almost if not quite as certain that Peter did not. But there is no doubt about Paul writing the letter from which the lesson for this date is taken. There may be some question as to the year and month of its writing; so be conservative and say about 57 or 58, A.D. But there is no doubt that the place of writing was Corinth, and during Paul's third missionary journey. It was sent to the church in Rome by Phebe, some kind of a servant of the church in Cenchrea. Just what kind of official position she held, I doubt if anybody now knows. The word used is the same as the one from which we get our word "deacon". But not all church servants are "deacons" nor "deaconesses". She might have been a church "janitress".

The purpose of this letter was to prepare the church for Paul's visit, should he ever make it. Should he not visit them, by this letter he hoped to have some fruit among them as he had among so many other Gentile churches; this church being composed mainly of Gentile Christians.

The lesson for this date is denominated a "Temperance Lesson", a subject now greatly needed to be studied in all its phases. For many years, however, this subject has been applied mainly to the question of the prohibition of the use of intoxicating beverages. Now it applies mainly to the question of the enforcement of the Eighteenth Amendment to the Constitution of the United States. With these thoughts in mind, and with the entire verse of Rom. 14:21 as given in the King James version, as the Golden Text, let us,

Study the Lesson

The first Article of the Bolshevik Creed is: "There is no God". Its natural corollary is: "There is no Law", because if there is no God, then there is no authority to produce law. Of course, "The fool hath said in his heart, There is no God", but no one ever saw that kind of fool that believed himself to be a fool.

A few million of people in this nation, some of whom are church folk, have placed themselves consciously or otherwise in the Bolshevik class, by wilfully violating our national prohibition laws. Some of these

people are not only church folk, but Democrats to the extent that they will vote for the proverbial "yaller dog", if he is the party nominee. And though for years before this nation had constitutional prohibition a large majority of both territory and population had prohibition; and though forty-five of the forty-eight states ratified the amendment in less than one-third of the time allotted for it; and though the party nominee forced a referendum in 1928, which resulted in the greatest prohibition victory ever witnessed in the world's history, these few million men and women assert their undemocratic and Bolshevik proclivities and deliberately violate and endeavor to nullify all our prohibition laws. Though they claim to be Democrats, they are not willing for the majority to rule. Surely church folk should be good citizens. But are the people good citizens when in rebellion against the constitution and laws of the nation that protects them against invasion by foreign nations, even while they themselves are in rebellion against our own national laws? To ask the question is to answer it in the negative. Yet many of these people have their names on church rolls, but never any protest is made against their conduct. Will God bless such churches? Not according to New Testament teachings.

Not only are these people Bolsheviks themselves, but in their open defiance of the laws of the land, they are consciously or unconsciously training their children in anarchy. No wonder the average age of the confirmed criminal of both sexes is seventeen years. It is indeed a dull child that will not learn in its parents' school. It is bad enough to go to hell; but to carry one's children is still worse. That is the result in a large way as conditions are now.

According to the subject and the Golden Text for the lesson for this date, we are not confined to the question of intoxicating beverages. It includes all forms of sin, where one person influences another person to begin. This applies in gambling. Most gamblers get their first lessons in the social card games where their "high society" mothers in defiance of the laws of the land, gamble and win prizes from each other. Thus mothers open the door for their own children to enter hell from a gambling den, pushed off by the leaden pellet from the gun of the loser in the game. In the eyes of God, such mothers are responsible for the destruction of their own children.

Few girls learn to dance in a public dance hall. Most of them learn in the homes of their mothers, or from the teachers in the state schools. It is admitted that at least three-fourths of the fallen women started on the road to their ruin by dancing. Still some who teach in Sunday Schools and sing in church choirs, both dance and gamble. No wonder we are living in perilous times.

Then there are the picture show, the Sunday baseball, the mixed bathing pool and summer resort; also, the midnight car ride. In most cases now, young people see older people engaged in, endorsing or condoning all these forms of sin; therefore they may enter the primrose path as a matter of course, "keeping up with Lizzie".

But there is another side to the Golden Text of the lesson. Practically all evangelical ministers, and quite a large number of old-fashioned honest-to-goodness genuinely regenerated Christians, see and realize the terrible consequences of the course of conduct already outlined, and are desperately grieved because the churches are tolerating it. According to the Golden Text, and the general teachings of the New Testament, though this class of people do not now see any harm in that kind of living though they are church members; for the sheer respect they should have for their seniors and superiors, to say nothing of New Testament teachings, they should refrain from living such dissolute lives. They are offending some of those who love them best. But above all they are sinning against the Christ who died to save them. There can be no "temperance" in such a course. Nothing short of strict prohibition and the enforcement of all laws to that effect, both in our nation and in our churches, will ever meet the needs of the hours.

BR — THE LORD, OUR RIGHTEOUSNESS

"Behold, the days come (are coming) saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord Our Righteousness. Jer. 23:5-6.

I believe this refers primarily, to the personal return of our Lord Jesus Christ, the Son of God, to the earth to "Reign and prosper" (govern) the inhabitants of earth as King of kings and Lord of lords, when "every eye shall see him" (Rev. 1:7) and "every knee shall bow," and "every tongue confess that Jesus Christ is Lord, to the glory of God, the Father." Ish. 45:23. Rom. 14:11. Phil. 2:10-11.

Jesus, the Son of God, is our righteousness. As our sin-bearer, he died for us that we might have eternal life, and God be just in justifying all who believe and trust in Jesus as Saviour.

Clothed in his righteousness, we are "complete in him," and he has said, "Because I live ye shall live also." John 14:19. "He who knew no sin (was sinless) was made to be sin (sin bearer) for us, that we might possess the righteousness of God in him." 2nd Cor. 5:21. For our sake, he "became poor, that we through his poverty, might be rich." —joint-heirs with him. 2nd Cor. 8:9. Jesus did all for our complete justification and eternal salvation that the perfect and inexorable law of God demanded.

"Saviour divine, we know thy name,
And in thy name we trust;
The Lord our righteousness,
Our Surety and our boast."
—C. M. Sherrouse,
BR —

THE OUTSTANDING POSITION OF CONVERSE COLLEGE

During the period following the Civil War when the South was absorbed in its historic struggle to rebuild broken fortunes and shattered social institutions, the dire pressure of wants resulted in pitifully inadequate educational facilities. Young women who could afford the advantages of a college education felt that they must go North to get what they could not find in their own section. Today, however, certain southern colleges for women are offering the finest facilities to be found anywhere, plus the priceless advantage of our traditional southern culture.

Among women's colleges, one of the most highly standardized is Converse College at Spartanburg, S. C., founded twenty-five years after the surrender at Appomattox by a group of distinguished and courageous Southerners.

The following facts indicate the high standing of Converse College: In 1912, Converse was granted membership in the Association of Colleges of the Southern States. In 1910 and again in 1920, the General Education Board expressed its high regard for this institution by making generous donations. In 1920, the Carnegie Foundation for the Advancement of Teaching placed Converse among its associated members. In 1921, the American Association of University Women admitted Converse to membership. In 1925, the Association of American Universities placed Converse upon its accredited list, thus conferring the highest academic distinction. In 1928, the National Association of Schools of Music was organized and the Converse College School of Music was made an institutional member.

Parents interested in knowing more of the advantages which this college of unquestioned leadership offers their daughters, may secure full information from President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

Death follows flies' foot- steps!



Spray

FLIT

Largest Seller in 121 Countries

Thursday, June 18, 1931

LULIA

(By Davi

The day she is a gala day in girl graduate. triumph and def way behind her threshold of he and gazing at t unafraid and w rosy dreams of girl graduate gl and eagerly ye out in the big, which she know what she may books and from ventional colleg en as ignorant everyday problem everyday world

On Wednesday Lulia Mosgovoy achieved the u being the first to graduate f College. A lit years ago, this daughter of a f King arrived on Mountain Coll with a single

Mountain, scar self understood defeated victim in Russia, with and poverty. globe from Bla a friend in the soon to be an i

Graduated fr high school in I had worked to through high s home of a Bap ary in Harbin care of his chi while the paren their duties in Mosgovoy mana knowledge which enabled journey entirly from Manchuria

She has bee sions and two the requiremen gree, though sl additional credits and literature aminations in through the U

She is absol remarkable att her serious ha she naturally r her course, she she hates to g

"Blue Mount American hom else I may go girls of Blue M been simply w minute since I first year, the me as a sort curiosity, drop skies. They u groups around amused to hear I passed by, 'Russian girl.' years, they h



Price 25c

Thursday, June 18, 1931

THE BAPTIST RECORD

11

LULIA MOSGOVOY

(By David E. Guyton)

The day she receives her diploma is a gala day in the life of the sweet girl graduate. Four long years of triumph and defeat wind like a highway behind her. Standing at the threshold of her active young life and gazing at the future with eyes unafraid and with her head full of rosy dreams of conquest, the sweet girl graduate glows with expectation and eagerly yearns for adventure out in the big, bustling world about which she knows very little, except what she may have gleaned from books and from the lectures of conventional college professors, too often as ignorant as she is of the everyday problems of a practical and everyday world.

On Wednesday morning, May 27, Lulia Mosgovoy, Harbin, Manchuria, achieved the unique distinction of being the first Russian girl ever to graduate from Blue Mountain College. A little less than three years ago, this lovely and ambitious daughter of a former Russian Sugar King arrived on the campus of Blue Mountain College, not acquainted with a single individual in Blue Mountain, scarcely able to make herself understood in English, an undefeated victim of the Red Revolt in Russia, with her family in exile and poverty halfway around the globe from Blue Mountain, without a friend in the United States, but soon to be an idol of her college.

Graduated from the best Russian high school in Manchuria, where she had worked to help make her way through high school, living in the home of a Baptist medical missionary in Harbin and helping to take care of his children in the daytime while the parents were away about their duties in the hospital, Miss Mosgovoy managed to pick up a little knowledge of spoken English, which enabled her to make the long journey entirely alone all the way from Manchuria to Blue Mountain.

She has been exactly three sessions and two summers, completing the requirements for the B.A. degree, though she acquired some additional credits in Russian language and literature through special examinations in these subjects, taken through the University of Chicago.

She is absolutely modest over her remarkable attainments, in spite of her serious handicaps; and though she naturally rejoices over finishing her course, she frankly admits that she hates to graduate, declaring:

"Blue Mountain will always be my American home, no matter where else I may go. The teachers and girls of Blue Mountain College have been simply wonderful to me every minute since I reached here. The first year, the girls used to look on me as a sort of superior piece of curiosity, dropped down out of the skies. They used to gather in little groups around me, and I used to feel amused to hear them whispering as I passed by, 'There goes the little Russian girl.' But for the past two years, they have treated me just

like one of themselves, just like a sister. They have flooded me with invitations to spend week-ends in their homes. They have shared their boxes of good things to eat with me. They have helped me in every way possible to forget the inevitable hours of loneliness when I have grown a little blue, now and then, thinking of the loved-ones on the other side of the world from me.

"Pres. Lowrey, too, has been wonderful to me. He has taken me to many places to sing and to speak, and all of the teachers have seemed to take a special interest in me and my problems in school. I have spoken several times in Memphis and other places of importance. I was on the program at the South-wide Baptist Students' Conference in Atlanta. I have seen much of your beautiful country. It is a marvelous part of the world, full of beauty, bustle and promise.

"My father in Harbin is eager for a chance to move our family to this country. I have a sister soon to finish high school, and we want her educated in America. My older brother has graduated from a technical school in Manchuria and has been at work at his trade. I have a little brother, nine years old, and my mother is almost an invalid, broken in body, because of the horrors we all went through during the Bolshevik terrors in Siberia in 1922."

Asked what were her most difficult obstacles in college when she entered Blue Mountain College as a Freshman, Miss Mosgovoy replied:

"Spelling English words. They look one way and sound another. You should see my text-books of the first year. They are simply written all over. I had to write out in Russian the meaning of the English, and that took a good deal of time and hard work. Then, I could scarcely read English at all when I reached college. I could understand my teachers very well when they lectured and questioned us, but it was a gigantic undertaking to read and master the long text-book and library assignments. I majored in History and this required a great deal of reading. I greatly enjoyed American History; but as we had practically nothing about the United States in our Russian Schools, I had to learn American History from the very beginning, just like learning a new subject of which one has never had the slightest knowledge. I admire your great men and women, and I found unique pleasure in learning the fundamentals of American Government, so radically different from the Russian autocracy under which I lived until we were driven into exile by the Bolsheviks. I sometimes wonder if American girls really appreciate their splendid opportunities and privileges."

Questioned as to her impressions of American girls and women, Miss Mosgovoy was frank in her evaluations:

"The girls here in Blue Mountain College strike me as far and away above the average girls I have seen and heard of in your country. I think the American girl is pretty and sweet and attractive; but she thinks lots more about how she looks, uses much more rouge, lipstick and powder than Russian girls use, and

impresses me as thinking about very little in life, except boys, car rides, drugstores, picture-shows, pretty clothes and having a good, easy time. Russian girls never use any lipstick and rouge and just a little powder. Russian girls dress more modestly and are not so free with young men. In Russia, we girls in groups talk about books, great men and women in History and Literature, political, social and religious problems. American girls chatter merrily about boys and don't take life and marriage anything like so seriously as Russian girls do. I don't believe the average American girl loves as deeply and devotedly as Russian girls love; and I can't get used to seeing girls in America smoking cigarettes, delighting in public dancing, dressing in a way to reveal about as much as they conceal of themselves and carrying on too freely with young men. I believe that young men take liberties with girls because the girls permit such liberties. Necking parties and girls' drinking like boys, these are just too bad in your splendid civilization.

"Over in Russia, women think men ought to be the head of the family. Russian women want men to look up to and to give them suggestions and to be big and strong and devoted to them. I can't quite approve of the way of many American wives who want to rule the social roost. It isn't that way in Russia. Our girls and women, too, want babies, lots of babies. They have the mother instinct strong in their hearts."

Asked about the religious differences here and in Russia, Miss Mosgovoy answered:

"Of course, most Russians are members of the Greek Catholic Church, but there are a good many Baptists in Russia. My people are all Baptists. Russian Baptists are not allowed to smoke, dance, go to shows, swear, or do a great many things Baptists do in America. Russian Baptists have a deeper zeal for soul winning and they are much more reverential in the churches. Young people never have dates for church services and our choir director used to tell us never even to smile during the sermon unless the preacher said something funny enough for everybody to smile. Yes, we take our religion more to heart, I think, though, to be sure, there are just as devout Christians in this country as you can find anywhere on earth. Poor Russia! God pity my country now! Even before I left Siberia, I heard a little girl on the street, talking to another little girl and saying: 'Did you know God is dead? My daddy said God is dead and my daddy knows, I guess.' But I believe things will get better even in Red Russia in a religious way. It is just as it was in the French Revolution. They tried to drive God into the discard. You just can't do it, that's all."

Miss Mosgovoy is not a religious fanatic. She is genuine in her Christian ideals and conduct, but she is a real girl. She is full of life and fun and gets as much joy out of living as any other girl in Blue Mountain College. Nobody would take her for a goody-good. Some people have made up their minds that she will be a missionary, but she says

FRECKLES



Vanish In Few Nights

It seldom takes more than an ounce of Othine-double strength to clear the skin of ugly brown freckles. Othine is also a perfect bleach cream. Be sure to ask for Othine-double strength—sold at all drug stores under money back guarantee to remove all freckles and give you a lovely, milk-white complexion. If your dealer can't supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N.Y.

OTHINE DOUBLE STRENGTH

she doesn't know what she is going to do in life.

Replying to the question what she plans to do next session, she said:

"I am going to the Baptist Training School of the Southern Baptist Theological Seminary in Louisville, Ky. The W.M.U. recently gave me a scholarship for next session in that great institution. I appreciate this fine opportunity to get a broader education in another part of America, but I had rather stay in Blue Mountain than to go anywhere else. This summer, I shall

Continued on page 15

EXCUSES EXECUTED

BY BIG PRICE REDUCTION

No longer can readers excuse themselves with "books cost too much." Here are 30 titles reduced to FIFTY CENTS EACH. Some titles cannot last long. Choose yours immediately. Freshen up your family library.

Now Only 50c Ea.

single copies, postage extra; two or more, postage paid.

Healing Humanity's Hurt	Bristow
Soul Consciousness After Death	Broughton
The Resurrection of Jesus	Conner
From Nature to Grace	Cranfill
Authenticity of the Holy Scriptures	Dana
Educational Function of the Church	Drummond
Guiding a Growing Life	Gaines
Baptists and Their Business	Gambrell
Good News For All Men	Ham
Woodrow Carlyle	Hatcher
Faith Lambert	Jackson
Some Fruits of the Gospel	Leavell
Heaven, Hell and Other Sermons	Martin
The Deacon's Daughter	McConnell
Seeing the Best	McDaniel
Newspaper and Religious Publicity	Niese
Discovery of John Dumos	Nowlin
Fundamentals of the Faith	Nowlin
Play Fair Professor	Owen
Home Letters From China	Poteat
The Country Preacher	Ray
B. H. Carroll	Ray
Ten Spiritual Ships	Scarborough
Christ's Militant Kingdom	Scarborough
The Tears of Jesus	Scarborough
A Study of the Kingdom	Stafford
My Lord Christ	Taylor
As Thorns Thrust Forth	Wallace
The Deeper Voice	Winston
Preparation to Meet God	Wright

At your
Baptist Book Store

JACKSON, MISS.

TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Dickey Drug Co., Bristol, Va.
Price 25c

Thursday, June 18, 1931

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STORY No. 25: June 18th
The Healing of Malchus' Ear:
Luke 22:49-51

Our story today is told by a doctor, Luke, and this miracle is the only one that Jesus performed for the healing of a wound. It shows Jesus' mercy and kindness, and is His last miracle before His death. When Jesus and His disciples were in the garden of Gethsemane the night before His crucifixion, about midnight a crowd of people burst in upon them, and in the lead was Judas, who was one of the twelve apostles, and should have been one of his Lord's most devoted friends. He had come to betray Him to His enemies, and chooses to point Him out with that sign of affection, a kiss! Jesus knows He is betrayed, but says to the betrayer, sadly, "Ah Judas, must you pretend to love me when you give me up to these who hate me?" The other disciples, seeing what was coming, asked if the time had come to fight, and "a certain one", Peter (John 18:10) could not wait for the answer, but with his sword cut off the right ear of the high priest's servant, Malchus. But Jesus came to the rescue, and said, "Put up your sword, which will bring death to you if you use it. Do you suppose I need your help now, when if I asked my Father, He would send more than twelve legions of angels to take care of me? But this is God's plan for me". (Matt. 26:52-54). He touched the ear of the wounded man, and it was made well again. Then the Savior turned to the chief priests and captains and elders, and asked if they thought Him a thief and a robber, who had tried to teach them in the temple, but He yielded Himself to His enemies. His disciples, a moment ago so brave, all left Him and fled.

—o—

Questions

1. Can you think of any reason why Luke did not tell who it was who cut off Malchus' ear?
2. Which one of the apostles was acquainted with the High Priest? (John 18:15.)
3. Did Jesus try to protect His disciples when He was arrested? (John 18:8.)
4. What did a man who was kin to Malchus say to Peter a few hours later, causing him to deny his Lord? (John 18:26.)
5. How did God once protect the prophet Elisha? (2 Kings 6:17.)

—o—

My dear Children:

A few days ago, as I was in my flower-yard, I saw a beautiful sight. Did you ever see a large number of ships together moving in harmony and evidently belonging together? They are called a fleet. This was a fleet of air-ships, and they were moving thro' the morning skies. When I first looked up, I saw six airplanes, and in a moment more, they were joined by six others. I watched them as they passed on westward, and then as I heard a great stir and commotion from the east, I saw that eighteen more were approaching. Swiftly they came, and soon were filling all the air-space above our house. They looked like birds, graceful and free, but as they moved in formation, also toward the west, one could see that the minds of men, were in control, perhaps of one man. I saw only thirty, but someone told me that there were thirty-six in the whole company, and that they were going to Texas. It was a grand sight, and I hope they got there safely.

We have "quite a few" letters this week, "if you know what I mean". I think we are improving

in that matter. But more of you might write.

Much love from

Mrs. Lipsey.

—o—

Crystal Springs, Miss., June 5.

Dear Mrs. Lipsey:

I thought I would write you again. Sister, brother and I have been sick, but we are all up and well now. We are glad of that. Am enclosing a dime for the orphans.

Your little friend,

Lura Clark.

Well, that was a heap of sickness for one family, Lura. I'm so glad, too, that you are all well again. So much obliged for the money, dear.

—o—

Newton, Miss., June 7, 1931.

Mrs. P. I. Lipsey,

Clinton, Miss.

Dear Mrs. Lipsey:

I am sending the 25c from College Sunbeam Band.

Yours sincerely,

Joe Roach.

It is mighty nice for us that you are sending this amount every month, John. I wish some more Sunbeam Bands would take up this plan. We thank you very much.

—o—

Porterville, Miss., June 4, 1931.

Dear Mrs. Lipsey:

I haven't written to you in a long time. I am sending twenty-five cents for the little orphans. I would rather help the little orphan girls and boys than anyone.

Your friend, Ruth Hogan.

Don't wait so long to write next time, Ruth dear. I wish you could go to the Orphanage to see the children soon. Thank you so much.

—o—

Beauvoir Home, June 7.

Dear Mrs. Lipsey:

Here I come with another pitiful dollar for the orphans. I didn't think about my letter to you being published when I wrote it. I thought I might "pass on over the river" at any time, and it would be nice to have a bit said of me. I expected to have my two brothers notified of my death, but they have gone on. One at Hazlehurst, four years ago. My youngest brother, Dr. Haley, living near Utica, fell dead three years ago from his chair at the supper table, and I am the only one left of my father's family living except nieces and nephews. My eyes are failing so, can scarcely see to write.

With best wishes,

Mrs. Sylvia Mobley.

We don't call your dollar pitiful, dear Mrs. Mobley. We think it is fine, generous, helpful. Thank you so much. Some one says, "What we give, we keep", and you are laying up treasure in heaven by your loving gift. We send you our love.

—o—

Montrose, Miss., June 8, 1931.

Dear Mrs. Lipsey:

We saw in your letter where you ask who was going to be the first to send some money to the orphans and we want to be the first, so we are sending \$1.00 with best wishes for the orphans.

We have just been having a Daily Vacation Bible School. It ended last fifth Sunday.

We had a nice commencement program. We made lots of nice things during the school for the churches and the homes. All of the Juniors had to read the book of Acts and memorize nine verses of Scripture. Then we would get a Testament given to us. And we memorized the love chapter, the thirteenth chapter of First Corinthians. And oh! lots of pretty songs and many other interesting things. We enjoyed it very much. Miss Hazel Alexander was our leader.

Will close, hoping that everybody is well, and that we are the first to send in the money. With much love to all, from

The Jolly Four,
Johnnie, Joyce, Zelma and Sarah K.
Vanosdol.

You are the very first from your town, my Jolly Four. I was not so very much surprised when I got your letter, for I know how well you like to help. We are going to do better for the orphans this month than we did last month, I can see that already. Thank you so much.—The Daily Vacation Bible School is lots of pleasure, isn't it?
—BR—

ASSURANCE

—o—

All unbelievers, and especially all religious unbelievers think that those who profess assurance are either deceived themselves or else they are trying to deceive others.

They laugh to scorn those who claim to know they are saved now, and safe for all eternity. But why should it be thought such a strange thing for a man to know he is saved? The trouble with those who do not believe in assurance, is, that they do not understand what a believer bases his assurance on. A believer does not claim assurance on the ground of his own conduct, or his own merit; but on the ground of the conduct and merit of another, even our Lord Jesus Christ.

We read in the scriptures where our Lord said: "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many".

Also that: "The blood of Jesus Christ His Son cleanseth us from all sin". Also, that He "died for our sins according to the scriptures". Also, that: "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him". Also, "who His own self bare our sins in His own body on the tree". Also, that "by the obedience of one shall many be made righteous". Also, that "Christ hath redeemed us from the curse of the law, being made a curse for us". Also, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God". Also, that "God was in Christ, reconciling the world unto Himself". Also: "Being justified

freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood". Also, that "the gift of God is eternal life through Jesus Christ our Lord". Also: "For by grace are ye saved through faith".

I could fill a whole page of the paper with like quotations; then why should it be thought strange for a sinner to take His word for it; laying hold on His promise, by believing on Him; by trusting Him for salvation, and then say: "I know I am saved, because He says so". That is assurance. Any man who claims to be a Christian, and then will say: "I may apostatize and finally perish" does not believe the words of Jesus, because He says: "They shall never perish". Any man who claims to be a Christian and does not believe the words of Christ is deceived. On one occasion He said: "Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me hath everlasting life, and shall not come into condemnation". Those who claim to believe on Him and then say: "I may come into condemnation" make Him a liar. This is assurance: "I know I believe on Him, and I know I am saved because He says so". All those who think they have some sort of claim on Him, but whose breasts are tortured with doubts and fears lest they may be lost, are already lost, because that is doubt, not faith.

—J. E. Heath.

—BR—

INVITATION

A clergyman in a Midland town, just before the service, was called to the vestibule to meet a couple who wanted to be married. He explained that there wasn't time for the ceremony.

"But," said he, "if you will be seated, I will give you an opportunity at the end of the service to come forward."

The couple agreed, and at the proper moment the clergyman said, "Will those who wish to be united in the holy bond of matrimony please come forward?" Thereupon thirteen women and one man proceeded to the altar.

THE JUDSON, Marion, Alabama

A fully accredited senior college for young ladies. 93rd consecutive year of Christian service. For girls with ideals and standards. Combining the culture of the old South with the practicalities of the present. Excellent climate, strong faculty, modern equipment. Music, Art, Expression. Moderate tuition. Write for information.

MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,
Hattiesburg, Mississippi.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Lauderdale Associational B. Y. P.

U. Has All Day Meeting

Midway Church was the host church for the Lauderdale County Associational B. Y. P. U. on Sunday, June 7th. It was a big day for the young people of the county and a large crowd gathered for the meeting from all of the county. The day was filled with interesting things. Bro. Autritt, Miss Durscherl, Miss Lucy Carleton Wilds and Bro. Wilds were with us for the meeting, all having part on the program. They came from the Ackerman Convention, stopping by with us before going on to Hattiesburg for their next meeting. Mr. W. E. Green, Director of 41st Ave., was elected President for another year and we look forward to a larger and better work.

—o—

District Five Convention

Fifth Ave. Church, Hattiesburg, entertained in a royal way the eleventh session of the District Five B. Y. P. U. Convention on June 9-10. The program was all that could be hoped for with a large crowd to enjoy it. The loyalty on the part of the young people attending was marked and brought forth expressions of appreciation from the speakers. The convention goes to Picayune next year and the officers elected to continue the good work of the past officers are: President, Gaines Hightower, Hattiesburg; Vice-President, Horace Headrick, Laurel; Leader, Mrs. N. A. Edmonds, Shubuta; Secretary, Almele Bonds, Hattiesburg; Chorister, W. L. Compere, Taylorsville; Pianist, Fern Stockstill, Carriere. The Salem Adult union took the Senior-Adult banner, and the Salem Intermediate union took the Junior-Intermediate banner, while the Union Church near Picayune took the mileage banner. Miss Sylvia E. Smith of West Salem, Greene County, took the Map contest pin. Shepherd McLaurin of Picayune won in the Sword Drill contest, and Earl Bounds of Shubuta took the honors in the Memory Work contest.

—o—

District Six Convention

At least five hundred attended the District B. Y. P. U. Convention in Columbia June 11-12, with 403 actually registering. This did not include any Columbia delegates of course. The weather was fine and the people came. The program was a grand success and everyone pronounced the meeting as good as the best. The officers elected for another year were as follows: President, Mr. Sebe Dale, Columbia; Vice President, Paul Boothe, Phalti Church; Secretary, Charles Webb, Liberty; Chorister, John Sproles, Oakvale; Pianist, Myrtis Langford, Brookhaven. The convention goes to First, McComb, next year and we look for this to be the largest attended convention ever held in the district, being centrally located. Liberty took the Mileage banner with

five thousand miles to their credit. Friendship, Pike County, took the Senior-Adult banner, while Lexie Junior and Intermediate unions tied for the Junior-Intermediate banner. Each of these unions were one hundred per cent, every member attending, every member brought their Bible and every member was present when the roll was called each time. Miss Langston of Columbia won in the Map contest, Ellen Fitzgerald of McComb won in the Sword Drill contest, while T. C. Clark of Brookhaven won in the Memory Work contest.

—o—

Alcorn County Organizes

On the fourth Sunday in May the young people from several churches of Alcorn County came together in the First Church of Corinth for the purpose of organizing an Associational B. Y. P. U. It was the privilege and pleasure of your State Secretary to be there for the meeting and help in the organization. An hour and a half was given to discussion and organization and when the meeting was adjourned every one felt that it was a most successful meeting. Mr. John N. Kellogg of Rienzi was elected President of the organization, which in itself should assure its success. They plan to meet monthly at least for the first six months of the life of the organization.

—o—

Scott County Has Simultaneous B. Y. P. U. Study Course

During the week of May 17-22 nine churches in Scott County cooperated in a simultaneous B. Y. P. U. Study Course. Teachers from the different churches made up the faculty with Miss Durscherl and Auber J. Wilds of the State B. Y. P. U. Department helping. It was the plan for Mr. Wilds to visit all the churches cooperating and bring an inspirational address. The plan adopted was for him to go to one church in the very beginning of the class work and speak, then reach another church the same evening for an address at the close of their class work. It was a great success even though two days were almost rained out. All concerned believe that B. Y. P. U. work was put forward in a splendid way as a result of this new venture.

—o—

Laurel, Miss., May 29, 1931.

Mr. Auber J. Wilds:

Brother Wilds:

We as an Intermediate No. II Union are very glad to inform you that since your visit during the Study Course, we have organized approximately five new unions. Due to the fact that the B. Y. P. U.'s were organized on Mother's Day, the Intermediates No. II of the West Laurel Baptist Church have given their union the name of "Mother Smallwood", after a very devoted Christian of our church. Our B. Y. P. U. is near the "A-1" Standard, and we are hoping that it will be

absolutely an "A-1" Standard B. Y. P. U. in the near future. We are glad to say that we are having our General Assembly last.

Since we have re-organized, our leader is Mrs. Jewel Boutwell. We have also elected new officers, which are as follows:

President, Annie Lee Jones; Vice-President, Maudie Lee Crawford; Secretary, Mabel Herring; Corresponding Secretary, Aline Robertson; Chorister, Laura Nell Pittman; Treasurer, Thomas Yarborough; Daily Bible Reader Leader, Margaret Lott; Team Captains: I. Lucille Stevens, II. Pauline Britton, III. Willie Mae Meazell.

We also have all our committees. Respectfully signed:

Aline Robertson,
Corresponding Secretary.
Annie Lee Jones,
President.

—o—

Mt. Pleasant B. Y. P. U. at Work

A goodly number of the Senior B. Y. P. U. of Mt. Pleasant Baptist Church, Bogue Chitto, Miss., Lincoln County, presented a very interesting and effective program at Calvary Baptist Church Saturday night, May 23. This program was given for the purpose of demonstrating the work done by the B. Y. P. U., and was one of a devotional nature, "Giving an Expression of Christian Living".

After the program a Senior union composed of fourteen fine boys and girls was organized under the efficient leadership of Rev. A. W. Talbert of Jackson, one of our fine state workers.

On Sunday night, June 14, the same union will give the regular weekly program at Johnston Station Baptist Church.

May God bless us and keep us in His service.

Evelyn Moak, Reporter.

—o—

McLain B. Y. P. U.

The young people of McLain Baptist Church met and organized a Senior B. Y. P. U. The following officers were elected: President, Ilene Henderson; Vice-President, Ola Mae Byrd; Secretary, Ethel Haywood; Corresponding Secretary, Lillian Henderson; Bible Reader's Leader, Ruth White; Group Captains, Ruby Williams and Naomi Denman. We are planning to make our union count the most in the service of our Master.

Lillian Henderson,
Corresponding Secretary.

—o—

NOLA B. Y. P. U.

The B.Y.P.U. of Nola is progressing much. They have carried a program to New Prospect and carried a program to Monticello the 1st Sunday in June. The program was very interesting. They have an invitation to carry a program to Big Springs just as soon as possible. They hope to be successful in every way possible.

The members and leaders are doing their very best to increase the B.Y.P.U. They have gotten eight new members in the last two weeks. Hope to get more. They have 76 members.

They give Socials to encourage the work. May 29 they gave a social and there were 36 present. It seemed to increase the B.Y.P.U.

They sure do miss Miss Maggie

Smith and Miss Marguerite Cooper since they left in April. They also miss the Quiz Leader, Miss Ruby Evans, who left June the 7th.

All visitors are welcomed to join at any time. If they cannot join, they may sit and listen.

Folsie Evans, Cor. Sec.

—BR—

CLERGYMAN'S DILEMMA

—o—

A clergyman, introducing some new hymn books, gave the clerk a notice after the sermon. The clerk had one of his own to give with reference to baptism of infants. He announced: "All those who have children they wish baptized, please send in their names at once."

The clergyman, who was deaf, assuming that the clerk was giving his notice, arose and said: "And I want to say for the benefit of those who haven't any, that they may be obtained from me any day, between 2 and 4 o'clock, the ones with red backs at twenty-five cents and the ordinary little ones at fifteen cents."

—BR—

The editor of the Record spent a few days last year at Olive Branch in a meeting, and had a word in the paper about how this community was being helped by a cheese factory and dairying. Now this from the Commercial Appeal touches on this same subject as follows:

Bringing Back Prosperity

Olive Branch, Miss., is another of those communities in this section that is doing an outstanding job in diversification.

In addition, it has gone into the dairy business in a profitable way. During the month of May there were 450 shippers and the average receipts were 32,000 pounds of milk a day. Some days the receipts reached 35,000 pounds.

The plant produced 115,000 pounds of cheese during the month and sold around 6,000 pounds of excess butter-fat.

About 500 head of hogs are being fed by dairy farmers without grain. More peas, sorghum and other feed-stuffs have been planted this year than ever before.

More and more the southern farmer has something for the market the year round.

—BR—

HILLMAN COLLEGE

Clinton, Miss.

—o—

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

M. P. L. Berry, President.

FORK UNION

MILITARY ACADEMY

Accredited. Upper and lower schools. Able faculty. Small classes. Supervised study. R. O. T. C. Honor School. All athletics. Swimming pool. Fireproof buildings. Running water, hot and cold every room. Best health. For Catalog 34th year, write Dr. J. J. Wicker, Pres., Box 60 Fork Union, Va.

Thursday, June 18, 1931

Thursday, Jun

FOUNDLING WINNING FIGHT FOR HEALTH

The following story appeared in one of our local papers and shows the type of work we are doing in our Hospital:

To the Unknown Mother of Baby John: This message is addressed to you, because there are some folks who feel that surely you'd want to know that your baby is getting well and is going to live.

He's still at the Baptist Hospital as a charity patient. He's been there about four weeks now, and for a while, it was touch and go. But you ought to see him now. He's beginning to get pink and chubby again. Around his fat little wrists and fat little legs the "bracelet wrinkles" are beginning to show. And he cooed at the nurses—they're all crazy about him, by the way—and he eats his meals just beautifully.

Seriously Ill

When you abandoned him, about six weeks ago, he was taken to the Protestant Home for Babies at Eighth avenue and Chestnut street, and he was a mighty sick baby right then. His meals just wouldn't stay with him, you know. He unswallowed them as soon as he got them, and he had convulsions every time it happened. The doctor at the home—she won't let me use her name, here in the paper, but she can tell you all about it, I'm sure—sent the wee mite to the Baptist Hospital.

The Baptist Hospital really hasn't any facilities for doing charity work, because their gratitude donations and little gifts, in sums from 50 cents up, only amount to about \$2,500 a year out of which they manage to do about \$35,000 worth of charity work each year anyway, nobody knows just how. But they have a sort of soft spot in their hearts up there for the sick babies from the Protestant Home; in fact, even when they've got them cured, the nurses sort of hate to turn them loose. There was that baby they had there for so long—the one they used to call Adoniram Judson, in honor of the famous missionary—some of the nurses cried when that baby was well enough to be discharged from the hospital, because he had been there so long, and all of them had made the biggest kind of a pet out of him.

Fed Him Cereal

So, of course, when your baby was sent there by the doctor, they moved heaven and earth to do something for him. He was so pitiful looking, very little more than skin and bones, because he hadn't been able to keep any food in his insides for the longest. That was a month ago. And they washed out his little stomach I don't know how many times a day, and instead of feeding him milk, which he simply couldn't hold, they fed him some cereal that was cooked so thick that it would be hard to unsallow.

And it would have done your heart good to have seen your baby so after that cereal, really it would. They'd dip a nipple into the cereal and he'd just go for it—and hold it. And they decided they wouldn't have to operate on him, and by now they've even stopped giving

him medicine, but they still wash out his stomach now and then.

The doctors up at the Baptist Hospital feel sure he's going to pull through all right. They think he's over the hill. He certainly looks it and acts it, because, as previously noted, he's getting to be as pink and chubby as you please, and he sleeps soundly—and how he does go for his food!

Just to show you how he looks, The Item is printing with this story his picture, along with Nurse Lucy Curry, of Woodville, Mississippi, who is one of the devoted girls that are helping take care of him. As long as he's doing so nicely, everybody sort of thought you might like to know.

So this message to you is being published today by The Item.

—Louis J. Bristow.
New Orleans.

MISSIONARY GOES FROM BAPTIST BIBLE INSTITUTE TO CANNIBAL ISLES

A recent issue of the New Orleans Times Picayune says:

"Braving the terrors of unvisited and savage populated islands, A. M. Sutherland, native of Edinburgh, Scotland, and student for the past two years of the Baptist Bible Institute in New Orleans, will leave Thursday for missionary work in the Philippines.

"Ever since he was a small boy and attended the public schools of Edinburgh he has dreamed of being a missionary, he explained. The dream stayed with him through his later school years in London, where he took a course in missionary training, and through the two years of higher education at Skerry College, Edinburgh. It found a partial outlet when he was sent as a missionary to the Hebrides and the Orkney Islands, located in the Atlantic ocean and North sea to the west and north of Scotland.

"From these islands Mr. Sutherland journeyed to New Orleans, having become interested in the Bible Institute through a fellow missionary who had once been a student here. He was also eager, he explained, to see life as it is lived in America.

"And so for the past two years he devoted his time at the Institute to studies of a theological nature. In between times he has made short visits to Chicago, New York and other typically American cities, and has become acquainted with the rural life of Southwest Louisiana through frequent evangelical trips. In New Orleans he has done ministerial work, conducting weekly Bible classes and assisting at mission center activities.

"Leaving New Orleans on May 28, after stop-overs at Detroit, Boston and New York, the young evangelist will sail for Scotland on June 6 for a six weeks' visit with his family. On his way to the Philippines he will travel through the Holy land, going by way of the Mediterranean and Red sea.

"When he finally reaches his destination he expects to make Puerto Princessa on the island of Palawan his headquarters. From there he will travel in a motor launch to the three islands in the southwest group. The natives, he said, are of the Moro

type, most of them being of old Moorish stock. Since the Philippines are the melting pot of all races, there will be the yellow skinned Mongolians, the brown skinned Malays and the black Papuans to convert. No missionary has dared visit these islands before, Mr. Sutherland said, adding that to him has been given the privilege of pioneering in this new mission field."

—W. W. Hamilton.
New Orleans, La.

MORE ABOUT RABIES (HYDROPHOBIA)

(Felix J. Underwood, M.D.)

The disease, rabies, does not occur in summer months only as is commonly believed. It is present during every month of the year.

When a dog acts strangely, it should not be killed. It should be securely confined and observed for at least ten days. A veterinarian or other good authority should immediately examine the dog and observe it for ten days or two weeks. If the dog remains well, it may be released and the person who was bitten need have no fear of developing rabies. However, if the dog does have rabies, it will manifest symptoms during the observation period and will die of the disease in from four to seven days. Early and proper care of the wound by a physician and provision for the anti-rabic treatment of person bitten by a rabid animal is very important. If rabies (hydrophobia) is present, anti-rabic treatment should be started at once. The treatment does not make the patient ill.

Hydrophobia is a preventable disease, and to prevent it the control of dogs as the chief spreaders of the disease is absolutely necessary. The following suggestions are made:

1. Immunization (vaccination) of all dogs.

2. Effective muzzling of dogs is a good preventive measure against rabies.

3. Keeping dogs within an enclosure to themselves and the systematic destruction of homeless and wandering dogs wherever and whenever found.

The bother about controlling dogs in the past has been that when a community or state grows sick and tired of seeing so many children unnecessarily bitten, some fellow who apparently loves dogs much more than children will publish an article or make a speech quoting Senator Vest's eulogy to the dog, and this thwarts all efforts to do something about the problem. In Mississippi alone, more than one thousand children were bitten last year with two deaths in those who failed to get treatment in time. These thousand children have suffered not only from the lacerations caused by the dog bites and the shock of the little nervous systems from fear, but also from painful injections every day for fourteen days of rabies serum. We have not mentioned the expense of paying the physicians to give the treatments which are furnished free by the State Board of Health and the fearful anxiety of the parents and other members of the families and friends.

We believe it is now time for the people of Mississippi to do something in an effective way to curb

In Memoriam

Mrs. Lewis Ball, formerly of Clinton, Miss., died May 28 at Hermosa Beach, California, and was buried in Los Angeles.

She was the widow of the Rev. Louis Ball, who was a colonel in the Confederate Army and a pioneer Baptist minister of Clinton, Miss. Mrs. Ball had been away from Mississippi a number of years and lived with her daughter, Mrs. Weinsted, in San Diego, Cal. She was 86 years old.

Those surviving are her daughter, Mrs. Aline Weinsted, San Diego, Cal., three sons, Mark Ball, Hermosa Beach, Cal., Marion Ball, Bisbee, Arizona, and Ed Ball, Shreveport, La.

DR. PATTERNS
We give here O. Patterson, his ministry welcome him has served hor bama. His church houses and builder as was until rece son, Ala. He buildings and specifications will be glad to this matter to has come to a needed serv

Osmar Jaco gelist, announc ing to conduct this summer

Mississippi. Ing is to be he few weeks.

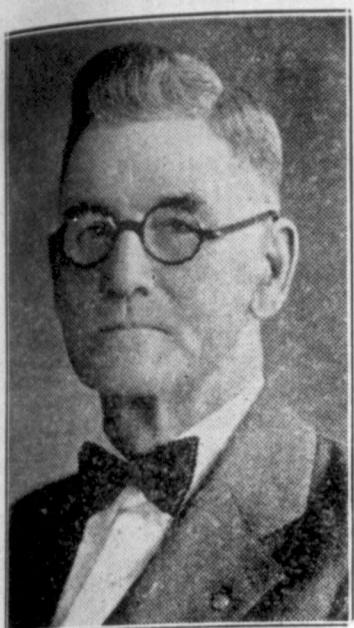
The evangel connect up wi Bro. Jacobs adoption, bein and ordained Baptist Churc He was rear and a former ble Institute.

C
FU
For Pulpits, direct from manufacture HUNTINGT Hunt

W.F. GRAY GENUINE OINTMENT & PRICE 25¢ NASHVILLE, TENN. 708 Gray Bldg.

STAN
WINTER CH
For over years it has the house remedy for forms of .

It is a Relia General In orating Ton



DR. PATTERSON, PASCAGOULA

We give here a likeness of Dr. N. O. Patterson, who has just begun his ministry at Pascagoula. We welcome him to Mississippi. He has served honorably and effectively in our neighboring state of Alabama. His specialty is building church houses. He is an architect and builder as well as pastor. He was until recently pastor at Jackson, Ala. He has erected 42 church-buildings and prepared plans and specifications for many more. He will be glad to be of assistance in this matter to other churches. He has come to the proper place for a needed service.

—BR—

Osmar Jacobs, the Syrian evangelist, announces that he is preparing to conduct city-wide evangelism this summer and fall throughout Mississippi. He says that a meeting is to be held in Yazoo City in a few weeks.

The evangelist would be glad to connect up with a spiritual singer. Bro. Jacobs is a Mississippian by adoption, being converted, licensed and ordained by the Bowmar Ave. Baptist Church of Vicksburg, Miss. He was reared a Roman Catholic, and a former student of Baptist Bible Institute.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address HUNTINGTON SEATING CORP., Huntington, W. Va.



COLUMBUS

In these days when so much is said of "the depression" and of hard times generally perhaps this statement of what our church has done the first five months of this year as compared with the same period last year will be encouraging. At least it seems to sound a different note from what we are hearing so much.

Finances

Unified Budget Receipts

January to June 1931.....	\$7,699.52
January to June 1930.....	6,751.70

Increase of 14% or.....	947.82
Cooperative Program and W. M. S. Specials	

January to June 1931.....	\$2,071.16
January to June 1930.....	2,109.82

Decrease of 1 1/4 % or.....	38.66
Local Benevolences	

January to June 1931.....	\$ 374.45
January to June 1930.....	294.38

Increase of 34% or.....	99.97
Special Church Building Fund	

Receipts	
January to June 1931.....	\$6,870.25
January to June 1930.....	5,833.06

Increase of 17 3/4 % or.....	\$1,037.19
Amount Spent on Salaries	

January to June 1931.....	\$2,591.75
January to June 1930.....	3,566.75

Decrease of 27 1/4 % or.....	995.00
Total Receipts for All Purposes	

January to June 1931.....	\$14,569.77
January to June 1930.....	13,078.76

Increase of 11 1/4 % or.....	\$ 1,491.01
Sunday School—Average	

Attendance	
January to June 1931.....	857
January to June 1930.....	657

Increase of 30% or.....	200
B. Y. P. U.—Average Attendance	

January to June 1931.....	145
January to June 1930.....	125

Increase of 6 1/4 % or.....	20
(This does not include our college B. Y. P. U.'s)	

Additions to the Church	
Jan. to June 1931—Letter 37, Baptism 58; Total 95.	

Jan. to June 1930—Letter 18, Baptism 21; Total 39.	
Increase 143% or—Letter 19, Baptism 37; Total 56.	

I have been invited to attend the Young People's Conference of the Baptist World Alliance which meets in Prague, Czechoslovakia, the latter part of July and the first few days of August. It is my purpose to attend. Could you use a few stories which I might be able to send in to the Record while on this trip?	
With best wishes and prayers, I am	

Yours sincerely,
J. D. Franks.
—BR—

LEAKESVILLE

—O—

A two weeks revival meeting sponsored by the Leakesville Baptist Church closed Friday night, May 29. A large tent was used to accommodate the throngs of people that gathered to hear the Rev. D.

Wade Smith of Fort Worth, Texas, who preached twice daily. There were seventy additions to the church, fifty-two for baptism.

Rev. W. E. Stewart, pastor, Mr. L. A. Prine, singer, Mr. Odell Averett, student of Fort Worth Seminary, who lives at Lucedale, assisted with the program. Rev. R. M. Dickson, Presbyterian, and Rev. J. W. Loudenslager, Methodist, ministers of the local churches, also cooperated. Eight new members were received for these two churches.

The town and surrounding communities were greatly revived spiritually, and much good for the Master accomplished.

In an effort to start aright and hold these new converts following baptism Sunday afternoon, a training school for B. Y. P. U. leaders and members began the following Monday evening at 7:30 at the Baptist Church. It was directed by Miss Anne Averett of Lucedale, who had just completed her training for missionary work in China, and received her degree from Fort Worth Seminary the week prior to coming here. She was assisted by Mr. Odelle Averett, Rev. W. E. Stewart, Rev. R. M. Dickson, and Mesdames M. W. Williams and W. E. Stewart.

One hundred and fifty-nine were enrolled with an average attendance of 130, a large number of whom took examinations in courses given the Juniors, Intermediates, and Seniors. Classes were also conducted for Adults and Primaries.

The closing exercises were held Friday evening, after which Rev. J. H. Cothorn, pastor of Richton Baptist Church, delivered an inspirational sermon. A goal for 200 at Sunday School was set for the following Sunday.

—Mrs. W. C. Churchwell.

—BR—

Continued from page 11

spend at Ridgecrest, N. C. I have some work there which will enable me to pay my own way for the vacation. After next year, well, I shall wait. I shall do like your great Woodrow Wilson, practice some 'Watchful Waiting'."

When asked what had been her most exciting experiences in Russia, she thought for a moment and then replied with pathos in her beautiful voice:

"It was that awful week in 1922 when the Reds ravaged our city, broke into our lovely home, hacked up our handsome furniture and slashed our tapestries with their swords, stole everything they could lay their hands on and made it so dangerous for us for a whole week by shooting in at our windows until the whole family had to live down in the basement, huddled together like frightened rats when pursued by an angry cat. It is too terrible to think of. My poor mother! She was ill at the time, and my father was helpless just like all of the other men who belonged to the upper class in our city. We had to live on such food as we could find in the house, not daring to go to the floors above unless we actually got down and crawled so as to be below the level of the windows.

"After we were permitted to go out on the deadly streets, some of them with heaps of dead men and women piled together in places, we

could buy food only by knocking at little square doors cut like windows in the larger doors through which the frightened shopkeepers would hand out a few articles of food after being sure that the customer was not one of the Reds or some starving person who would kill him for food to satisfy his unreasoning hunger. My little brother was born shortly after that tragic week. Mother has never been the same. Her heart is weak now and she can walk but short distances. It is a wonder she even lived through that bitter experience.

"After a few months, my father managed to get us out of reach of the Red Terror. We finally arrived in Harbin, Manchuria, our fortune gone, my mother broken in health, my father without work. Being a man of ability and successful experience in business, he procured a position as a superintendent in one of the biggest and best department stores in Harbin. Now the depression is on in Manchuria, as it is here. Poor Father has lost his job. My brother, who is nineteen, has been sick. It is a dark picture for us, but I believe it will all brighten yet."

Asked if she would remain in America, Miss Mosgovoy answered:

"Yes, I shall become naturalized as soon as I can. I want my sister to come to America to go to college. I hope eventually for the whole family to locate in this great country. But the immigration laws must be observed. It is a long road that never turns.

"I have never been made to feel for one moment that I was a foreigner. American people have been mighty good to me. I am grateful. Now that I am about to receive my diploma, I want to prove worthy of it and worthy of becoming an American citizen, a proud distinction for anybody, especially for downtrodden people, driven from their own native land."

**The
WURLITZER
Church
Organ**

Wurlitzer Church Organs are church instruments, created for church use alone, by craftsmen with a specialized understanding and appreciation of sacred music. They are voiced to bring glowing life every subtle shade of meaning in that music—to endow every note with its full, its loveliest, tonal value.

Write for New Brochure

The Rudolph Wurlitzer Company

Cincinnati New York Chicago
Los Angeles San Francisco
and all principal cities

Factories:
North Tonawanda, N. Y.

Thursday, June 18, 1931



Baptist Student Union

President, W. O. VAUGHT, Miss. Col.

Secretary, LUCILE RAY, Blue Mtn.
Treasurer, FRANK BAILEY, A. & M.
Reporter, LAVONNE REEVES,
M. S. C. W.Vice-President, MARGARET GUL-
LEDGE, Miss. Woman's College

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

MISSISSIPPI FOR THE MASTER'S MISSION

In the early spring, when Mississippi Baptist Students determined to give an informational program to every Baptist Church in the state, about 1,600 in number, some said such a task was outside the realms of propriety. Others thought that such a task was possible only when experienced organizations with financial backing attempted to execute such a campaign. But there was a small group of Baptist students who pledged together to give their untiring efforts of support to perfecting the presentation of 1,600 programs in our Baptist Churches.

As you may know, at the outset the state was divided into eight districts. A district leader was chosen to lead each district. In turn, county leaders were chosen to work with the district leaders in presenting the designated programs. As you know the programs to be presented are of a three fold nature. The first part of the program presents anew the challenge which comes in the Great Commission, and is called, "Saved To Serve." The second phase of the presentation is informational in presenting the interesting facts of the Southern Baptist Convention Minutes. This speech is termed "Getting Acquainted With Ourselves As Baptists." The third and final challenge of this program is the presentation of the alarming facts of the condition of our mission work, and is designated "The Co-operative Program and Its Present Status." In brief, such is the material to be presented this summer in every Baptist Church of our state.

In order that students might thoroughly understand the details of presenting such a program as outlined above, the State B.S.U. committee thought it wise to conduct a tour throughout the state, in order to meet with the district and county leaders in an informal informational meeting. The members of the state committee making the tour, Miss Irene Ward, Student Secretary M. S. C. W., Miss Lavonne Reeves, Miss Anita Vaught, Miss Zana Wilson, all of M. S. C. W., Mr. Owen Cooper of Leland, Miss., and Mr. W. O. Vaught, Jr., State B. S. U. president of Miss. College. May I say that Mr. W. N. Puckett was very gracious in bearing the expenses of the trip, and Mr. Owen Cooper furnished the car used. We are deeply indebted to these for their contribution.

The tour included Columbus, Greenwood, Jackson, and Hattiesburg. The respective dates of meetings were June 7th, 8th, 9th, and 10th. May I say modestly that the meetings were full of enthusiasm and interest. We were glad to recognize the fact that students always exceed one's expectations. At Columbus thirty North Mississippi Bap-

tist students sat in conference in the upstairs parlor of the Gilmer Hotel and planned together how they might go back to their home churches and present the program as outlined above. On Monday, June 8th, the state committee motored over to Greenwood, where forty students gathered at the First Baptist Church and they too caught the vision of going back to their home churches and giving this very important program. The committee toured down to Jackson and Hattiesburg where similar meetings were held. And as the group said good-bye to friends at Hattiesburg we realized that we had come to the end of some perfect profitable conferences. About two hundred students had been challenged and two hundred Baptist students had returned to carry out the command of the Master.

The slogan chosen for this campaign is, "Mississippi For The Master's Mission." The campaign song is that old familiar song, "Where He Leads Me I Will Follow." We earnestly ask that you give untiring support to these students as they endeavor to present these programs in our Baptist Churches.

As the State Committee found its way up the dusty trail from Hattiesburg to Columbus they stopped at the Pinehurst Hotel in Laurel for a short conference with Dr. M. E. Dodd, whom we all know and love, and when the program and procedure was outlined to him he very earnestly remarked, "That's the greatest thing I have heard of in a decade." And Dr. Dodd invited our committee to come to Shreveport and present to Southern Baptists over the radio this enterprise. So if you wish to listen in on our program sit by your radios on July 9th and hear young Mississippi Baptists challenge the world.

—W. O. Vaught, Jr.

—o—

FLASHES FROM S. T. C.

With the close of the regular 1930-31 session at S.T.C., there was also concluded the fourth year of organized B.S.U. work. A cursory glance at the records before and since 1927 is sufficient to show what the B.S.U. has done spiritually for the Baptist students in that brief time. As a special feature of the B.Y.P.U. Assembly period the last night of the year, awards were given to twenty-nine students who had proven faithful to Sunday school, church, and B.Y.P.U. for the entire session. These awards were in the nature of certificates and conferred upon the recipients the degree of A.D. (absolutely dependable). No notice had been given that such awards would be made, and those who received them were completely surprised when the student secretary read out their names.

Another surprise came when in a few well-chosen words the president

of the Y.W.A., on behalf of the Baptist Student Union, presented to Student Secretary J. H. Pennebaker and wife, a beautiful mantel clock as a token of appreciation of what they had done for the Baptist students during the past four years.

* * *

A goal of \$1200 has been set by the Baptist churches of Hattiesburg and students and faculty at S.T.C. in order to carry to completion the B.S.U. Cottage which was started a few months ago just off the campus. Practically half of this amount has been raised, and as soon as \$1,000 has been secured in cash, work will be started. It is hoped that this can be done within the next two weeks.

* * *

Miss Orena Wade, Derma, has been elected Director of the College B.Y.P.U.'s for the summer, and she and the B.Y.P.U. presidents have made plans to enlist all the new Baptist students so that the gaps made by those who withdrew at the close of the regular session may be filled.

Frances Grimes, Rptr.

—BR—

FROM DEPARTMENT OF YOUNG PEOPLE'S AND ADULT'S SUNDAY SCHOOL WORK

—o—
Baptist Sunday School Board
Nashville, Tennessee

News Notes

That's Ridgecrest

The vacation profitable—that's Ridgecrest. Reduced rates on the railroads; good accommodations at Ridgecrest Hotel for \$2.00 or \$2.50 including meals; no additional expense, except \$1.00 registration fee, make this a vacation week that is within the reach of all. Demonstrations of teaching by those who know how to teach and demonstrations of all of the essential meetings for department and class work will occupy the morning and evening sessions, leaving the afternoon free for recreation such as a beautiful mountain region can afford. Hiking, swimming, horse-back riding, motor-ing, tennis, shuffle board and many other out-door attractions await the summer visitor. Ridgecrest will furnish a summer vacation that will bring joy throughout the year in renewed vigor and interest, increased effectiveness as a teacher and Sunday school worker, and a new sense of the spiritual power that comes only to those who have withdrawn

to the mountains for spiritual refreshment. Young People's and Adult Bible Class Teachers' Conference will be the week of July 26 to August 1. A continuous summer program of variety and interest—that's Ridgecrest.

A special week for teachers of young people and adults in the Sunday school—that's Ridgecrest, Campaign Progresses

The campaign for registered classes and Home Extension departments and standard departments and classes has aroused great interest and co-operation. Eight months of the campaign have gone and the results are encouraging—several goals have already been reached—others are in sight. Check the report of your state and see where your department, your class can help your state reach its goals. In the "good ole summer time" is a good time for classes and departments to push hard toward the goal.

—BR—

GRACE MEMORIAL CHURCH, GULFPORT

—o—

We are enjoying a real revival. Bro. J. J. Mayfield is preaching a powerful gospel. Up to now, six have united with the church and others will. The meeting Sunday was extra good. Brother M. S. Varnado was with us part of the meeting. He opened the campaign with a nice discourse and led the singing in a spiritual manner. Harold Stone our church chorister, sang in the choir, and enjoyed the volunteer service of Brother Varnado, who was visiting relatives here.

Sunday morning the big class of men enjoyed a feast as Rev. M. S. Varnado preached "Down to Jericho".

Mrs. Varnado and her sister, Miss Vivian Perez, who were visiting their brother, O. W. Perez, helped in a major way by their music, solos and duets.

Brother Dodge is delighted with the fine harmony that prevails in his church. The meeting goes on till Wednesday night, and we expect great things from the Lord.

—Church Correspondent.

AT CLINTON

A few choice lots, close in, for building purposes. Lots containing few acres offered if desired. Now is the time to buy and build.

Address Box 6, Clinton, Miss.

OLD SERIES
VOLUME LIII
B

Mr. G. A. Carr
Louisville, Ky., g
as teacher of E

Dr. D. I. Pur
Church in Char
indefinite leave

Robert Hardy
Hardy of Belto
preach and prea
Lockart, Texas.

Three addition
one of them by
has had few Su
did not unite w

Pastor A. M.
out a book of s
Baptists." It i
ministry. We h

Editor McCoo
vacation by an
souri, his native
Baptist and Re
visiting in Wil

The editor ha
this week beca
John Crawford
and Mrs. C. H.
grand-daughter
n't he be happy

The Saturday
es approval of
U. S. Constituti
tion in congress
present while u
mitted to vote,
on which is ba
Congress, so th
cities actually r
izens of the U

Nicardo B.
Ala., recently.
Argentina, con
the preaching
was graduated
Carolina, also f
inary, where he
D. Moore, now
He is said to b
be pastor at M

Blue Mountain College

Blue Mountain, Mississippi

Second Term of Summer Session opens July ninth.

WRITE FOR BULLETIN

Reservations Now Being Made For
Regular Session Beginning in September

Lawrence T. Lowrey, President.